











# MUNICIPAL FLAG CITY OF EASTON, PA.



FAC-SIMILE FIRST COMBINATION OF THE  
STARS AND STRIPES



# Historic Easton

From the Window of a Trolley-Car

By WILLIAM J. HELLER

President of the Northampton County Historical and Genealogical Society,  
member of the Pennsylvania Historical Society, Bucks County  
Historical Society, Lehigh County Historical Society,  
the Pennsylvania-German Society and the  
George Washington Memorial  
Association

EASTON, PA.

1911

Being a reprint of a series of articles published in The Pennsylvania-German magazine during the year 1911, to which is added the story of the Treaty of Easton and other items of local interest

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*Thomas Penn, Founder of Easton*



## PREFACE

It is the fragmentary remains that survived the ruthless plow shear of the middle period, when sentiment of former times had become lost and the historical interest of modern times was not yet cultivated, that we of today diligently gather and weave into their original form of song and story.

Much that might by chance aid in the solution of these problems is often presented in a more perplexing form; that which is obscure and unintelligible to the interpreter through whom they now speak, will likely remain forever a sealed book. Traditions were the principle source of information of all early historical writers, and even after being shorn of all exaggerated embellishments that from time to time had been added, while true in the main, were but little more than distorted facts; their continued repetition by subsequent writers even in a revised form, but lacking verification as to their correctness through research of original sources, is unpardonable.

Such stories, while producing interesting reading, are unreliable and misleading to the student of history, to whom they are of but little or no value whatever.

It was by reason of the erroneous impression these stories had created in the public mind that provoked this Historical Excursion. The author does not claim for it the dignity of a History, yet the brief and impartial statements of historical events are correct. It is not written in consecutive, chronological arrangement, but is divided into four journeys from a common center, thus creating a division of what might be termed statistics and assuming an attractive and readable form, avoiding the necessity of any references and explanatory comparisons with that which has already been published.

# FIRST JOURNEY

WESTWARD ON NORTHAMPTON STREET







**A** PLEASANT summer afternoon, a delightful anticipation of an historical excursion in an open trolley car, may provoke a reminiscent mood and cause a desire to stop in the mad whirl of the American momentum; recall the delights recorded in one's memory, which appeal to the thoughts of the moment, and are again stored away indefinitely.

If reminiscence is but a pleasant melancholy, and ignorance is bliss, then surely 'tis folly to be wise. Come with us for the time and imagine yourself occupying a comfortable seat in a specially equipped car of the Easton Transit Company, in one of the shady corners of the public square in the city of Easton, Pa., ready for a trip.

Blind, indeed, to the perfection of God's handiwork in Nature, and inlets to a sluggish soul, must be the eyes that fail to see, or grow weary resting on the beauties of the hills and the valleys of this chosen garden spot of the owner of an Empire, his Eden, wherein he desired to perpetuate his memory.

Our car is standing on a siding at the southeast corner of the square, where we will loiter for an hour and go through the dream of glimmering events that were. In the circular spot of green stands Northampton County's tribute to its young men, who here vowed allegiance to their country and marched toward the noon-day sun, back in the 60's. Their history is only told in a general way by the universal historian; their achievements will soon be forgotten, as they are now passing, in surprising numbers, to the Great Beyond and no one to record their individual experiences, trials and tribulations of a very eventful period, which the future historian will chronicle in one small chapter. This handsome memorial occupies the spot on which, for over a hundred years, stood the old Northampton County Court House. Here, to this ancient edifice, the voting population residing as far north as Bloomsburg, Berwick, Mauch Chunk, Scranton, Wilkes-Barre, Honesdale, Pittston, Towanda and the region still farther north, came to deposit their ballot.

Here, on the threshold of this county shrine was promulgated, in July, 1776, the Declaration of Independence, probably the first place outside of Philadelphia where public approval was given to that famous transaction, and, probably, where was first displayed a flag, combining the stars and the stripes as an emblem

of a new nation. There appeared on July 20th, 1776, in the *New England Journal* the following item:

“Easton, Northampton County, July 8th.

This day, the Declaration of Independence was received here and proclaimed in the following order: The Colonel and all other Field Officers of the First Battalion repaired to the Court House, the light Infantry Company marching there with drums beating, fifes playing and the standard (the device for which is the thirteen united Colonies) which was ordered to be displayed and after that the Declaration was read aloud to a great number of spectators, who gave their hearty assent with three loud huzzas and cried out, ‘*MAY GOD LONG PRESERVE AND UNITE THE FREE AND INDEPENDENT STATES OF AMERICA.*’”

The flag, here mentioned, is supposed to be the one which is now in the possession of the Easton Public Library, where it was deposited in 1821 by the remnant of a military company that used it during the War of 1812.

The following extracts were taken from the Minute Book of the Library Association:

August 1, 1818.

“A committee consisting of I. Horn and Samuel Moore waited on the Board at this Meeting with a copy of certain resolutions and requesting that a *certain flag*, to which these resolutions related, might be deposited for safe-keeping in the Library Hall. (For further particulars see the newspapers of that date.) The Board agreed that the said flag might be so deposited, but it never was deposited.<sup>1</sup>

STEWART KENNEDY, Librarian.  
W. H. SITGREAVES, Secretary.”

July 24th, 1821.

“The Librarian reports that the Flag mentioned in the proceedings of the Board Aug. 1st, 1818 had been delivered to him a few days since, and deposited in the Hall.

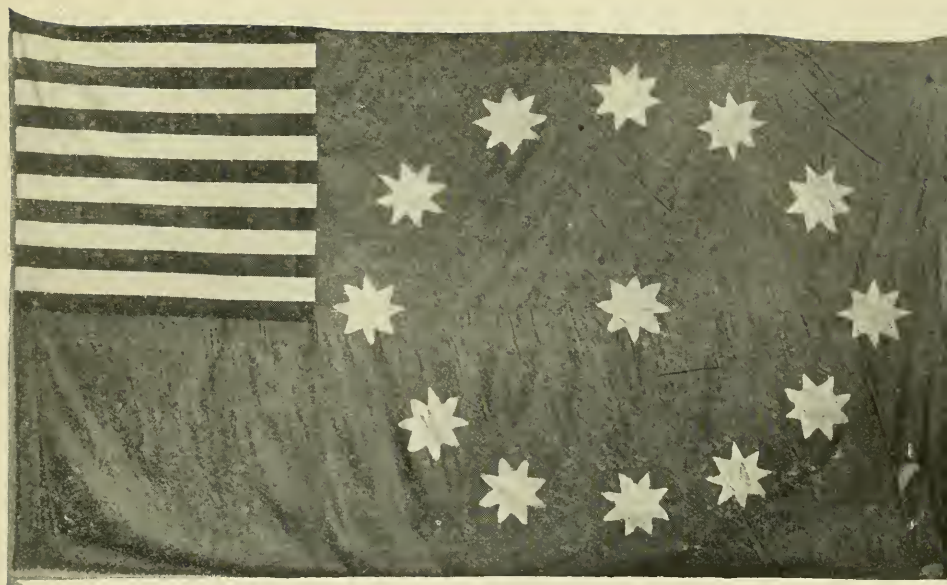
C. INNES, Secretary.  
JAMES LINTON, Librarian.”

The flag was presented to a company of emergency men by Miss Beidleman on September 14, 1814. This company went to the front four days after being called and at the time the famous

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<sup>1</sup>The flag at this time was being used by a company in the State Militia service and the Veterans who carried it to the front, were desirous of regaining their possession.





A HISTORIC FLAG



VIEW OF NORTHAMPTON STREET  
( Taken from Public Square )



song of the "Star Spangled Banner" was made known and sung by everybody. It is reasonable to suppose, without further evidence, that while the flag was presented on this particular occasion, it was not made for the purpose, but had its origin sometime during the period of the 6 and 8 pointed stars, which was some years prior to the time of the 5 pointed star and was also the period of the 13's both in the stars and the stripes. If the ladies had found it necessary to make a flag for the purpose of presentation, beyond a doubt, it would have been one more in keeping with the time, which was, and had been for over 20 years, the period of 15 stripes and 15 stars, and quite likely would have made one for the other company, which was formed at the same time.

Long years have passed and many are the changes that followed each other since this spot was shorn of its pristine foliage. The decades of the three half centuries that have elapsed, have been crowded with numerous and great events, but the many thousands, who pass to and fro over this circular spot of green, the central pivot that influenced territory equal to an empire, have ceased to admire the spectacle here enacted, from time to time, by those of the nation makers who selected the regions 'round about for their activities, their joys and sorrows. Little does their posterity know or care that here was sounded the death-knell of the French and Indian War, and that here was lost forever the white man's influence over the red race of America.

Here, under the lofty oaks, was held the famous Indian Treaty of 1757, which created the white man's message that was to be communicated to the Indian nations beyond the Ohio River. Its messenger, Christian Frederick Post, who started on this long, perilous journey through 400 miles of wilderness and hostile Indians, never received the credit due him for this remarkable undertaking. His life imperilled every minute, day and night, a big reward having been offered by the commander of the French forces at Niagara, who paroled over 300 soldiers with instructions to proceed into the wilderness to intercept Post and prevent him from reaching his destination. After two months of crawling through trackless forests, evading unseen enemies, subsisting on uncooked food and braving the elements with no fire to cheer his loneliness or prepare his meals, Post finally reached his destination unharmed and, with rare diplomacy, succeeded in preventing an alliance between the French forces and the Indians of the Middle West, and making a record of a journey that has no parallel in the world's history.

Here it was that Robert Levers, that fearless patriot and Northampton County's greatest citizen, announced his appoint-

ment as dictator of local government during the darkest period of the Revolution, when Washington's army was retreating across New Jersey and conservative citizens everywhere wavering, falling by the wayside; Massachusetts declining to contribute its portion to any further support of the army; its citizens seeking shelter within the folds of the British Ensign; New Jersey harassing Washington and his army; Tories everywhere in high glee; the demoralization of old Northampton County's men of affairs, Lewis Gordon, James Allen, Andrew Allen and former Governor James Hamilton, held in bondage and protection within the closed doors of this ancient seat of justice; Robert Trail refusing to take the oath of office as magistrate, to which he was just elected; the number of reliable men, who could be depended upon to transact the local business, reduced to a few. Quick action on the part of the Supreme Executive Council at Philadelphia became necessary to support the tottering form of the new federal Government. The following Minutes at one of their meetings fully illustrates the prevailing sentiment of that strenuous period.

"The Petition of upwards of twenty of the Freeholders of the Town and Township of Easton and of Forks Township in the County of Northampton, setting forth that Rob't Trail and Henry Fullert, Esq's., had declined, and still continue to decline to take the oaths necessary to qualify them to act in the office of Magistrate, and that great inconveniences unavoidably and daily arise from there being no Magistrate resident in the said Town of Easton, and also setting forth that it is necessary that one or more Magistrates should be seated in the said Town of Easton, and etc., etc., was read and the same being considered thereupon.

On motion agreed, that Rob't Levers and Abraham Berlin be appointed and commissioned as Justices of the Peace for the said County of Northampton, and that they be commissioned accordingly in the room of the said Rob't Trail and Henry Fullert." Later when conditions were more favorable for the cause of liberty, Trail became reinstated but Fullert paid the penalty. There was no mistaking the stability of that old reliable executive, Robert Levers, and when Toryism was rampant among the Scotch-Irish during the latter part of the War; Samuel Rhea, one of their number, declining to further serve as County Lieutenant; the conditions throughout the county being in a state of chaos; people doubting their neighbor's loyalty; a general lack of confidence in everything and everybody; the Supreme Executive Council appointed Robert Levers County Lieutenant, who soon created a spirit more favorable to patriotism. The Scotch-Irish halt in their mad rush. This new Lieutenant, like the St.



Patrick of old, evidently believed in the banishment of the obnoxious.

Soon after the exodus of the Scotch-Irish from Northampton County began, they taking with them their history of the good, if they had any, leaving behind but little to their credit, and only those of their number who had become inoculated or affiliated with the hated German. And the good generally meted out to them should be credited to those who had remained and assumed German thrift, and German characteristics.

Roobert Levers was of English descent, living in Chester County. We first find him in the office of Richard Peters, who was the Secretary of the Penns. Later he became the partner of Peters in some land deals in Northampton County, above the Blue Mountains, making his home at what is now Saylorsburg, where he also kept a hotel and a store. Their holdings in these mountain regions proved to be of a rather poor quality, so he disposed of all his landed interests to his partner and shortly before the Revolution became an official of the county. He then changed his location to Easton, where he occupied a house belonging to Conrad Ihrie, Sr. On the second floor was his bedroom and here he kept the papers and documents of the State and also of the city of Philadelphia, and those belonging to the new nation, entrusted to him by Congress when they were compelled to evacuate Philadelphia, on the approach of the British army.

These papers were packed in boxes and barrels and were supposed to be ready for immediate transportation to John Van Campen above the mountains, if found necessary. Probably, this trusted custodian realizing that the safety of the local documents and papers of the county would be jeopardized in case of Easton becoming a battle center (this locality was considered a strategic point during that war), consigned them, together with those of the Government for a hasty transit. Later, when Philadelphia was again free of the enemy, Levers requested the State Committee of Safety to make disposition of them, as he was compelled to move and could not find a vacant house in the Town, for the house he then lived in was to be occupied by the owner's son-in-law, John Arndt, who had recently married Conrad Ihrie's daughter. It may be probable that these books and papers of the county never reached Levers, as Louis Gordon, in whose possession they were, stubbornly resisted all overtures on the part of his successors to procure them, and Gordon himself may have sent them to Philadelphia, to avoid the necessity of turning them over to Levers. The following letter from Levers, who at this time had his abode temporarily in Lancaster, is of sufficient interest to be here quoted.

Lancaster, October 8th, 1777.

"Sir,

After I had received my commission from the Supreme Executive Council to hold the office of Prothonotary and Clerk of the Orphan's Court of Northampton County, I waited on Mr. Gordon at Easton, produced the commissions and requested the papers and records belonging to the offices; many of which he has delivered, but there are many yet in his possession.

When I had repeatedly waited on Mr. Gordon myself, in person, and requested Mr. Trail to do the same, at his instance without whom he said he could not find the papers, I found he declined delivering up the remainder of the papers thro' one evasion or other; I therefore wrote a letter to Mr. Gordon setting forth therein the Papers still in his possession that I knew of, besides others which possibly might be, which I could not directly discover, as well belonging to the offices of the Prothonotary and Orphan's Court as the cessions, the Justices having nominated me clerk of the Cessions, and in the letter acquainted him with the fact that after Mr. Trail and myself frequently waiting on him I was sorry to feel myself under the disagreeable necessity of making a demand of the papers in writing. This letter was delivered by the Gaoler, Mr. Ehler, who said Mr. Gordon's answer was, he did not know what the man meant, he had no papers in his possession, the contrary of which Mr. Trail knew well.

At last September Court I applied to the Justices, who sent for Mr. Gordon, but I do not understand anything was determined and the Papers still remain with him.

Having examined the Papers in my possession, I find that there remains with Mr. Gordon, viz.,

COMMON PLEAS.

Writs for March and June 1776.

All the reports of Auditors.

A day-book in which Writs and executions and all process issuing out of the office are indiscriminately entered as applied daily, which doubtless ought to be lodged in the office to settle any dispute that might arise on ye Priority of date of an execution issued, and which Mr. Traill tells me Mr. Gordon says has no business with.

ORPHANS' COURT.

Sundry Papers. Records from 1755 to 1758.

SESSIONS.

Papers from 1752 to 1758. Sessions March 1776. Several other Papers and Records which I cannot enumerate, having mislaid the Copy of my letter to Mr. Gordon at the time I left Easton.







Michael Hunt's Hotel  
His General Store

County Offices

Pennsylvania Bank

Co



Ihrie's Hotel

Court House

Market House



All the indictments and bills found by the Grand Jury, which Mr. Gordon told me, in the presence of the Justices, as Clerk of the Sessions, I had nothing to do with. That they were lodge with him by the King's Attorney. I apprehend Indictments of Grand Jury to be papers of records and ought to be lodged with the Court or other proper officer of the Court. An old Indictment may be called for seven years hence.

I beg your Excellency in Council be pleased to take this matter into consideration and give such directions therein as shall be judged expedient.

When the Court nominated me Clerk of the Sessions, the mode of recommending two or more persons to your Excellency in Council that one of them might be approved by Council was not adverted to, and thro' the critical situation of affairs it was unluckily omitted at the last Court.

I am,

May it please your Excellency,

Your Excellency's

Most obedient

Humble Servant

ROBERT LEVERS."

The State papers finally reached Philadelphia and probably those belonging to the County were included, as all documents and books pertaining to Northampton County prior to 1777 are now, and have been for many years, in the possession of the Historical Society of Pennsylvania in Philadelphia, and there is nothing on record to show how or when they became deposited there. However they are in excellent keeping, indexed and easy of access, to anyone interested in the early history of the fourteen counties which were formed from Northampton and it is gratifying to know that they will be preserved forever. It is to be regretted that the documents during the latter part of the War and afterwards, find a resting place in the garret of the present Court House, where access to them is had only by the rats, that use them for nests, in which to rear their young. Yet, here they must remain till the State Legislature sees fit to create an act making other disposition of them. Probably the future will produce a non-partisan Board of County Commissioners in the several Eastern Counties of Pennsylvania, who will interest themselves in the archives of these counties and place them in a room where they may be in charge of an archivist and where they will be easy of access. A scheme of this kind would certainly be a master stroke of progressiveness and would be appreciated by many students of American history.

But time is too precious to deviate and punctuality is one of the cardinal virtues of the Transit Company so we will now start on our journey up Northampton Street, and on our return, recount some other events that transpired at this, our ancient shrine of patriotic sentiment. Our car now stops at Bank Street and we notice on both sides modern business establishments which have finally supplanted the numerous smaller affairs that from, time to time had replaced those of lesser magnitude through the decades back to the period of the log-cabin days. The first buildings erected, on both south corners of Bank Street, were hotels. The one occupying the site of the present Bank building, was a log structure, the other was brick. Now, as the town grew, the owners of the log house found it to greater advantage to build a new structure at the other end of the lot, facing the square, and the yard extended southward to Pine Street. This was the hotel of Frederick Nungesser and later his son George became its owner. After the Revolutionary War the property was sold to Adam Yohe, Jr., who conducted the hotel for a number of years but it was finally converted to other uses.

The yard was finally turned into a market-house; then a coal-yard under the same roof; then changed to an opera house still under the same roof; and this same old roof is there today and shelters the billiard hall and dining room.

But we are getting too far away from our car which is moving and we are now at Opera House Court. On the corner of this alley, on the site where the present Opera House stands, was erected the first pretentious house in the town. It was the residence of Jacob Miner. Jacob, at a very early period, became infatuated with the grandeur of Wyoming Valley, disposed of his Easton residence, and finally it became the home of Louis Gordon.<sup>2</sup>

Directly opposite Gordon's house, on the present site of the Fraley building, stood a commodious stone house. It was built by Nicholas Scull in 1754 and was used by him as a hotel for a number of years. During the Indian Treaty of 1758 it was the headquarters of the King of the Six Nations and his chief men. This became the home of George Taylor in 1763 and was the only property that he owned in Easton. He later sold it to his son James, who married the daughter of Louis Gordon. During

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<sup>2</sup>Gordon was the first Attorney in the new county, prior to which, he was employed as a clerk in the office of Rev. Richard Peters. Peters was Secretary of the Governor's Council in Philadelphia and was instrumental in having William Parsons appointed Prothonotary of the new county in 1752, and then sent Louis Gordon as a check on Parsons. Louis Gordon was an upright, conscientious man and was popular with all his neighbors except Parsons. Considerable friction existed between these two. Gordon, becoming disgusted, moved to Burlington, New Jersey where he opened an office as Attorney-at-Law. Here he remained until after the death of William Parsons, when he returned to Easton and purchased the residence of Jacob Miner.





NORTHAMPTON ST. AT THE CLOSE OF THE REVOLUTIONARY WAR

1    2    3                      4    5                      6                      7

1. Adam Yohe's Hotel; 2. Paul Miller's House; 3. Nicholas Scull's Hotel 1754, Geo. Taylor's House 1763; 4. Frederick Nungesser's Hotel; 5. John Rinker's Hotel 1754; 6. Louis Gordon's Home; 7. Adam Yohe's second Hotel.



RESIDENCE OF COL. HOOPER, (Photo 1911)





the Revolutionary War it was used by John Young as a gunshop.<sup>3</sup>

The greater portion of this building was utilized as a part of the present structure and was finally demolished in 1908 to permit the extension of the present store room.

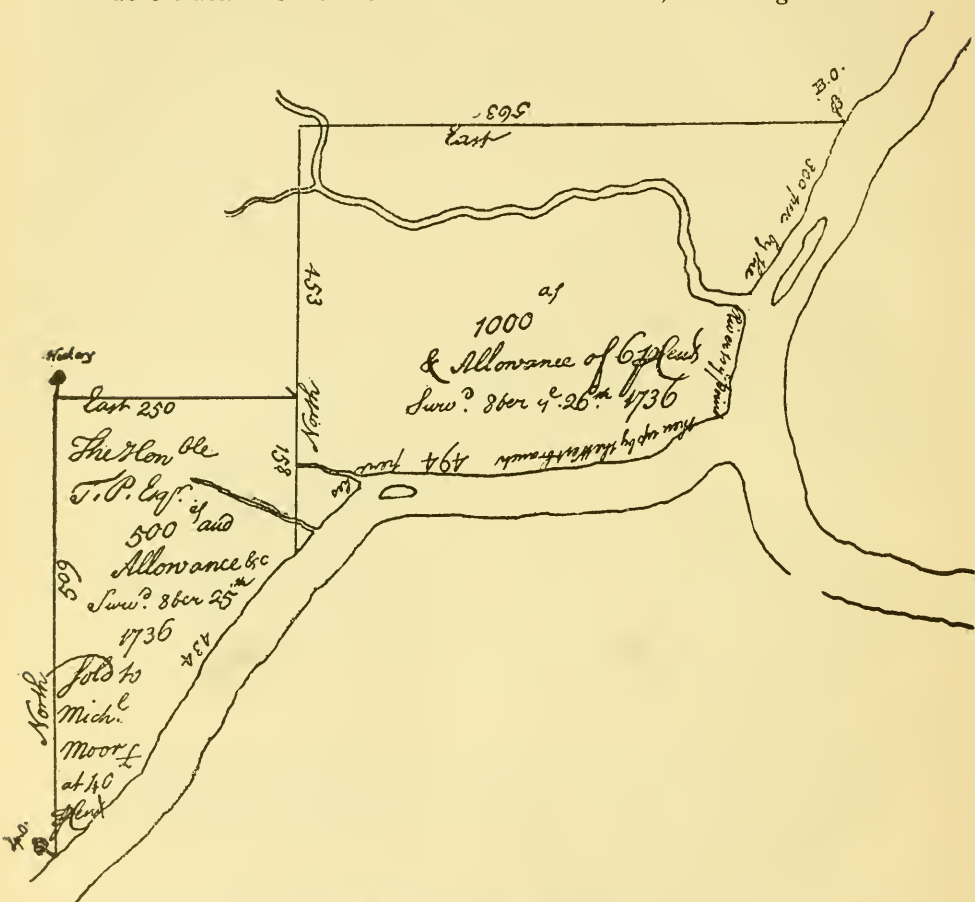
During the Indian treaties, the center of activity was at the corner of Fourth and Northampton streets. On the site of the present Central hotel was erected the first hotel stand of the town. It was built by Adam Yohe on ground leased from Paul Miller, who lived next door to the hotel and conducted a stocking weaving establishment. Miller was an intimate friend of William Parsons, with whom he made numerous business deals. During the Indian Treaty the sleeping apartments of this house were used by Israel Pemberton and a few others of the Quaker Society of Philadelphia, who were present at the treaty to see that the Indians received justice. The building was of flimsy construction as was also the hotel next door and Pemberton and his associates could readily perceive the intrigues that were taking place in the hotel between Secretary Richard Peters and George Crogan, deputy Indian Agent, and some others, members of the Governor's Council, in their unsuccessful endeavors to break down the Indian's defence. Although they labored diligently for four days, plying liquor to these untutored sons of the forest, they were unsuccessful in changing the Indian's attitude. The second floor of this hotel was used as a sort of headquarters for holding private councils with the Indians during the Treaties. George Croghan's headquarters was at Jasper Scull's hotel, which stood on the southwest corner of Fourth Street, now the site of the Northampton County Bank. The building was demolished in 1908 to make room for the present bank structure. The Governor and a few of his men occupied rooms in William Parsons' house, on the northwest corner, the site of the present Pump building during the Treaty of 1756.<sup>4</sup>

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<sup>3</sup>George Taylor, whether born in America or in Europe has not yet been determined, however he was reared on his father's farm in what is now the lower part of Catasaqua. Early in life he had become identified with the Durham Furnace and later became the lessee and part owner of the concern. This brought him in contact with men of affairs in Philadelphia, many of whom were members of the Durham Company. He still retained his business after making his residence in Easton, where through his influential connections he became a man of affairs. His reputation was centered in the fact that he was a signer of the Declaration of Independence.

<sup>4</sup>The writer, some years ago, was fortunate enough to receive a verification of a tradition that it is well here to record, the informant being a very old lady, who received the information from a witness, Mrs. Michael Opp, who, at the time was a young woman employed at the Hotel of Adam Yohe, during the Indian Treaty. The story runs, that while the officials were intriguing with the Indians at the Hotel, two intoxicated Indians, for some reasons unknown, became incensed at their squaws, who were in the kitchen, assisting the landlord's wife and one of the cooks. These squaws became frightened and ran from the house, lustily screaming, in fear of their lives, pursued by their infuriated husbands, who overtook them at the Cedar lot, which was in the vicinity of Church and West Streets, on the slope of Mount Jefferson a short distance from the hotel. Here, they were cruelly murdered, where after nightfall they were buried by some of the white neighbors in the burial grounds nearby.

Our car is now standing at the corner of 4th and Northampton streets, where we will tarry for a while and look back through a period of time to the beginning of civilization at the Forks of the Delaware. In the year 1736, Benjamin Eastburn, surveyor general, accompanied by Thomas Penn, selected the tract of land at the confluence of the two rivers and surveyed it for Thomas Penn's private use and which he called the "thousand acre tract." On the extreme southeast corner, bordering on the



Draft of The Thousand Acre Tract

two rivers, was where he contemplated, later, building a town, after his own ideals. He had no definite time as to when this town was to be built, evidently contenting himself with forming plans. Between the years 1736 and 1750, numerous town plots

were made, and there are in existence today, six of these drawings. One, which is evidently the first, appears in the handwriting of Eastburn, the others are by Nicholas Scull, who was the surveyor general, when the new county was formed in 1752. At the time Nicholas Scull was making the surveys of the town, Thomas Penn was living in England, where he became married to the daughter of Lord Pomfret, having forsaken his common-law wife before leaving America. About 1751, he writes to his commissioners in Philadelphia, to lay out the town according to his plans, giving the names of the streets and the town itself, complimentary to Lord Pomfret. About this time a new county was being agitated which was finally organized in 1752. This was called Northampton in accordance with Penn's request. The county was surveyed by Chapman and the town by Scull. Scull writes as follows on the subject:

"Sir: In pursuance of the Honorable the Proprietaries direction I have been at the forks of the Delaware with Dr. Thomas Greame and in concert with him have carefully viewed the ground proposed for a Town and have laid out the same agreeable to a plan herewith sent you, for their perusal, by which they will see that the place is bounded on the East by the Delaware River, on the South by the West Branch, on the North by Tatamy's Creek and a part of the West side of high mountains, so that the plan cannot be enlarged, but on the West side and there only on two Streets, viz't the Streets A and B, from whence it may be extended more than a mile on very good grounds.

The sides of the Squares are 480 ft. and the lots except a few, are 60 by 320 feet, the Square for Public use is 220 by 220 feet, and tho' not placed in the center, we are of opinion that it is preferable to any other part of the Town as it is a very dry, level spot with a descent every way from it, and from whence there is a beautiful prospect of the River Delaware and the Jersey Shore.

We endeavoured to lay the Front Street nearer to the River at the North end than it is laid down in the plan. But as that would have thrown the Street C, D, over Tatamy's Creek, we judged it best to lay it out as in the Draught, whereby there is ground left between the Front Street and the River, which we conceive will not be lost if ever the Town comes to be considerable, as it will not be granted with the lots and must in time be wanted for Stores, Wharfs, etc.

The Front Street is about 25 feet in perpendicular height above the surface of the River, both Rivers must be more than 12 ft. deep for 200 feet each way from the point H, the stream not at all rapid, the meeting of the Rivers forming an Eddy.

The situation of the place is very pleasant and in my opinion has much the advantage of any other place in the Forks or near it, especially on account of the Trade.

NICHO SCULL."

Early in 1752, Nicholas Scull, having made survey of the town plots satisfactory to Thomas Penn, writes to William Parsons, who was then living in Lancaster County, that the Commissioners had not yet appointed a man as Prothonotary for the new county, but Richard Peters was using his influence with them to have him (Parsons) appointed, and which they finally did.

William Parsons was a shoemaker by trade, living in Philadelphia with a family of wife, one son and five daughters. His oldest daughter was married to James Norrell not long after the time of the arrival at Philadelphia of the Moravian brethren, and when they began a series of revival meetings, this daughter and her mother attended, to which Parsons remonstrated, he being an Atheist and, consequently, a member of Frenklin's Junta. However they paid no attention to his remonstrance and continued to attend the meetings and finally both joined the congregation. On returning home after this important ceremony, the mother expressed some fear of the consequences after her arrival there, whereupon the daughter concluded to accompany her. But the father had been advised beforehand of the fact that his wife and daughter became Moravians and was prepared for them. After they entered, he closed and locked the door and then taking the strap used at his shoemaker's bench he whipped both of them severely; then opened the door, demanded them to leave and never return, to which they both religiously adhered. They never entered his door again until the day he was buried at Easton, more than nine years later. The only one of the family who ever visited him, either at his home in Lancaster County or Easton, was his daughter Grace. Parson, in one of his letters, spoke of removing his family to Easton. This family consisted of his niece, Rebecca Wooley, a servant, Elizabeth Kritsman, and his nephew, Stephen Wooley. This young man was a doctor and Parsons intended that he should become established in the new town, but Stephen shared his uncle's unpopularity and divided his time between Easton and Philadelphia.

At the breaking out of the Indian War in 1756, Parsons was appointed major. Stephen wrote a letter congratulating him on his promotion and added "now uncle is the time we should make something out of this." Whereupon, he returned to Easton and remained with Parsons until his death and for a short time after, causing the executor no end of trouble.



During the month of April, 1757, Parsons moved into his new house. About this time his health was failing very rapidly and, finding the change from a frame house to a stone house not very beneficial, he made a trip to the sea shore and returned late in the autumn and died the following 21st of December, occupying his new house less than three months. A few days prior to his death, he made a will which was witnessed by Jost Vollert, the school teacher, David Henderson, a Philadelphia lawyer, and Peter Kachline, the chief burgess of the town. At the same time he wrote a very pathetic letter to his wife asking her to come to him, as he was dying. Henderson was requested to deliver the letter on his return to Philadelphia, but Parsons died about the time Henderson arrived there.

The will named three executors, two of whom refused to serve. This very interesting document showed his regard for Easton and its citizens by not mentioning it or even any one connected with it, but gave five hundred pounds to a school in Philadelphia, which afterward became the University of Pennsylvania. It was never his intention to be buried at Easton. After the will was signed and witnessed, he recalled the witnesses and mentioned that he concluded to be buried at Easton and that they should tell his executors to build a fence around the graveyard.

The inscription on Parson's grave-stone was a sentiment expressed by an early Moravian historical writer, which was brought to light about the year 1888 through a research of the archives of the Moravian Church by Rev. Dr. Uzal W. Condit, a local historian, whose enthusiasm caused him to have this sentiment inscribed on the stone over Parson's grave. This was done some time during the year 1889 and Dr. Traill Green, Captain Jacob Hay and William J. Heller were solicited to each contribute an equal part of the expense.

#### LAST WILL AND TESTAMENT OF WILLIAM PARSONS.

In the name of God, Amen. I, William Parsons of Easton, in the County of Northampton, Gent, being very weak of body but of sound mind and memory, blessed be God for the same and all other his mercies and favors, Do think fit to make this my last will and testament in manner following: That is to say, First it is my mind and will that all my Debts be fully paid by my Executors hereafter named and I nominate and appoint my very good friends, William Coleman and Ivan Morgan of the city of Philadelphia and Timothy Horsfield of Bethlehem, to be the Executors of this my last will and Testament and the better to enable my said Executors to pay my debts and Legacies, I do hereby fully empower them—my said Executors, the survivors and survivor of them and the Executors of the survivor of them

to grant bargain sell release and confirm all my Lots and Lands, Tenements and Hereditaments, wheresoever and whatsoever and all my Estate Right, Title and Interest of, in and to my Lots, Lands, Tenements and Hereditaments, whatsoever and wheresoever in Fee simple to any Person or Persons whosoever their Heirs, Executors, and Assigns forever for such price and consideration as they can get for the same and I do hereby confirm the four several Bond for fifty pounds each lately entered into, to each of my sister Mary's Children and I do confirm the three several Bonds to my sister Sarah and her two Children for fifty pounds each and I desire my Executors to pay into the hands of my Son-in-Law James Norell in the sum of forty pounds with which he is to make up and decorate the graves & tombs of my late Dear Mother and three Children, viz. Robert, Suseanah and Hannah, and I give unto my said Son in Law my watch and I give and bequeath unto my Nephew Doctor Stephen Wolley the sum of one hundred pounds lawful money in consideration of his great care of me and his great expence of time and medicine from time to time for these several years and I give to my Niece Rebecca Wooley twenty pounds lawful money in consideration of the great trouble she has had with me and my affairs and I give to my servant girl, Elizabeth Kritsman, the sum of twenty pounds lawful money in consideration of the great care and attendance of me in my sickness and I desire my Executors to pay and deposit into the hands of some discreet person the sum of fifty pounds lawful money for them to pay unto my Niece Elizabeth Cummins in such manner and proportion as shall appear to them most useful for her and I give to my said Executors the sum of two hundred pounds for the Benefit of the poor Scholars of the Academy of Philadelphia and as for the and concerning all the rest and residue of my estate whatsoever and wheresoever I give the use of the same to my wife during her natural Life and after her decease my mind is that the same shall go to my three Children now living, their Heirs, Executors and Assigns forever respectfully and I revoke all other wills by me heretofore made and declare this only to be my last will and testament.

In witness whereof I, the said William Parsons, have hereunto set my hand and seal, dated the Fifteenth Day of December in the Year of our Lord, One Thousand Seven Hundred and Fifty Seven.



Signed, Sealed and Published, and declared by the above William Parsons the Testator in the Presence of us, who at his Request have subscribed our names in his Presence.

D. A. HENDERSON  
JOST VOLLERT

WM. PARSONS. (Seal.)

PETER KACHLEIN

NORTHAMPTON COUNTY S. S.

Be it remembered that on the 21st day of December in the year of our Lord, one thousand seven hundred and fifty seven, before me, William Plumsted Esquire, one of the Justices of the Peace for the said County, came David Henderson of the City of Philadelphia, Attorney at Law, and Yost Vollert of Easton, cordwainer, in their proper persons and being duly qualified the said David Henderson upon oath and the said Yost Vollert on his solemn affirmation according to Law, viz. say that William Parsons, late of Easton, deceased on the fifteenth day of this instant sent for the said David Henderson and Yost Vollert to be witnesses of the Executing his last will and Testament, the said William Parsons being then in his own house in his last sickness & having his senses and understanding perfect and when the said William Parsons took the paper, on which his will was wrote, into his hand he said: Gentlemen there is one thing I have forgot to mention in my will. That is, I desire to be buried in the grave yard at Easton. I did design to have left ten pounds toward making a fence about it but I have forgot it. However Gentlemen, do you be witnesses that it is my desire and tell my Executors I desire them to lay out Ten pounds in fencing in the grave yard and further the said deponent and affirmant say not.

Sworn and affirmed the day and year first within written.

WM. PLUMSTED

D. A. HENDERSON  
YOST VOLLERT

Then in May 1752 Nicholas Scull proceeds to the Forks to lay out the streets, accompanied by Parsons who was to assume the business end of the enterprise. Parsons employed some of the residents of Williams Township, on the south side of the Lehigh, to cut open the streets and to build his house. This house was made of sawed lumber and erected on the north-west corner of 4th and Northampton streets, on the site of the present Pomp building and was removed to the rear at the time the Pomp building was erected, where it stood until about the year 1874 and was then demolished to make room for the brick



answer was prompt: think of a wheelbarrow to carry a dead hog on.—*Watson's Annals Phila.*

In due course of time, the town was plotted, Parson's house completed, Scull returned to Philadelphia, from whence he writes there must be no change from the original survey of the lots on the east side of the square, where he had difficulty in making it fit the original design of Penn, as is fully illustrated in his letter, which is here quoted.

“Nicholas Scull to Wm. Parsons, 1752.

Philad., Saturday, May 23d, 1752.

“Dear Sir:—

This morning, about 7 o'clock, Captain Shirley arrived from London, by Mr. Peters, receiv'd a Letter from the Proprietor, concerning the Town of Easton, an Extract of which he has sent you. I have sent you a plan, of what I conceive to be the Proprietors intention concerning the Square; you will see that the Lots on the East side of the Square, cannot be 120 feet, as his honour proposed, inasmuch, as the Lots on that side, are not more than 230 feet deep, as appears by a rough draft of the plan sent home, which I have sent you. I have laid them down 110 feet, as they really will be, according to the proprietors Scheme; as to the other parts of his directions concerning the Lots, you will no doubt conform to what he proposes, as far as you find it practicable, for you will see, that after he has given directions about the Square, the rest of what he says, is little more than proposing what may be done, to which I can say nothing, as not knowing how it will affect the new plan, of which I have no copy.

It is a misfortune, that we did not know the Proprietor's pleasure sooner, but as that can't be now helpt, we must do as well as we can; however, make no doubt but you will clearly see the proprietors design by his Letter. It seems to me, that if his Instructions concerning the Lots fronting the Square, be complied with, it will be a thing indifferent, how the others adjoining them are laid. And between Friends, I think, that the Square proposed by his Honour, is too small for Publick uses, when the Fifty Foot Street is left between that and the buildings; however, you will consider whether it will be best to depart a little from the Proprietary Scheme, when it is of manifest advantage in regard to the Size of the Adjoining Lots to do so, or keep strictly to his directions.

I Sincerely Sympathize with you in your present Situation, in regard to the People who will next Monday apply for Lots, when by reason of this new Scheme, it will not be in your power to serve them, till you have found another plan; how you will manage, is hard to say, but your known resolution and dis-

patch, gives me hopes, that you will conduct the affair to the satisfaction of all concerned, notwithstanding what he wrote to you Yesterday, that you will not meddle with the water Lots till further orders. I know nothing of the contents of the First Letter, Save the Extract that you have, and consequently, nothing of what is done about running the provincial Lines, nor have I any News to tell you.

I am, dear Friend

Yours Sincerely,

NICHOLAS SCULL."

This, consequently, prevented the sale of the ground between the square and the Delaware, upon the day set for the sale of lots. Parsons who was a genuine "dyed-in-the-wool" Englishman, arbitrary and methodical, and equal to such an occasion insisted on purchasers making their selection above the square. He thus, on the very first day created an unfriendly feeling among some of the buyers who were in attendance. Among these were many retired farmers, who had relinquished their farms to their children with the intention of living retired in the new town.

The following letter to Richard Peters, written on the Tuesday following that memorable Monday when the sale of lots took place, illustrates the transactions of that day.

SALE OF LOTS, MONDAY, MAY 25, 1752

"It was about 11 O'clock yesterday when your Instructions by Mr. Jones came to hand and I had just time to read them over when Mr. James Scull came with yours of the 23d. The Weather had been so unfavourable ever since you left Easton that it was not without Difficulty that the streets were got in tolerable order against the time appointed, and Mr. Jones staying so late that morning gave me some pain lest he would not come at all that Day, and a great number of People would be thereby disapointed but upon his appearance their apprehensions were removed. But you will easily imagine that I was under great Difficulties when I read over the abstract of the Proprietary's letter & saw the Plan agreeable to it sent me by the Surveyor Gen'l especially as I saw it absolutely necessary to make some alterations in it. It was now about one of the Clock and a multitude of People waiting in expectation to have the Lots shown them, while I was contriving how to dismiss them without giving offence. How well I succeeded those that were lookers-on can but say. This I can assure you that I managed things to the best of my abilities. And about 30 had their names entered who all promised to build this Fall or at least to make large preparations for building next Spring. There are 140 appliers in all

who also seem very much in earnest to build. The Persons most disappointed were such as had been most active in obtaining the County. The greatest number of the appliers yesterday were Germans some of them of my old acquaintance men in good circumstances. As I propose to be in Philadelphia next Monday or Tuesday shall refer the next bill I shall have the satisfaction to relate it by word of mouth. I am.

WILLIAM PARSONS."

The unpopularity of Parsons retarded the growth of the town and the first winter finds him with only eleven families and numerous rival towns starting up in the regions roundabout. The nearest one of these was directly opposite the town, on the south side of the Lehigh, which gave Parsons more concern than any of the others. Parsons writes to Richard Peters, Secretary of the Proprietary Government, under date of December 3, 1752:

"Upon removing my family to this place, my thoughts have been more engaged in considering the circumstances of this infant Town than ever, as well with regard to its neighborhood as the probability there is of being furnished with provisions from the inhabitants near about it; and if there already is, or probably may in time be, a sufficient number of settlers to carry on any trade with the Town, for without these, it is not likely it would be improved to any great height, as well with regard to the Town itself; that is to say, its situation as to health, trade and pleasantness. The site of the Town is very pleasant and agreeable; the banks of all the waters bounding it clear and high; and if it was as large again as it is—being now about a hundred acres—it might be said to be a very beautiful place for a town. It is true that it is surrounded on every side by very high hills, which make it appear under some disadvantage at a distance, and might give some occasion for suspicion of its not being very healthful; but during all the last summer, which was very dry, and the fall, which was remarkably wet, I don't know that any one has been visited with the fever, or any other sickness, notwithstanding most people have been much exposed to the night air and the wet weather, from which I make no difficulty to conclude the place is, and will continue, very healthy. And in regard to the trade up the river, that would likewise be very advantageous to the town, as well as to the country in general, even in the single article of lumber, as there is plenty of almost all kinds of timber above the mountains, where there are many good conveniences for erecting saw mills and several are built already, from whence the town might be supplied with boards, shingles, etc. The West branch will also be of advantage to the town, as it is navigable several miles for small craft, and Tatamy's Creek being a good stream of water to erect mills upon, will also contribute towards



the advancement of the Town; the Jersey side being at present more settled than near the river, opposite the forks, than the Pennsylvania side and indeed the land is better watered and more convenient for settlement than is on this side, for several miles above Easton. We have been supplied as much, or more, from that side as from our own. But how Mr. Cox's Project of laying out a town upon his Land adjoining Mr. Martin's Land, on the side of the River opposite Easton, may affect this town, is hard to say and time only can obviate. etc., etc."



Green Tree Inn

Cox's land here referred to, was the south side of the Lehigh, reaching from the present Lehigh Valley Passenger Station up the river to about where the first street is, in South Easton, thence back over the hill to certain bounds. The Mr. Martin's land was that section reaching from the Lehigh Valley Station to the Delaware River.



THE OLD COURT HOUSE



LAPAWINZO

Last Aboriginal Owner of the Forks. From a Painting  
Made for Thomas Penn, 1737.





We will now proceed on our journey up Northampton Street. One of the first roads leading from the new town—one that had been long agitated—was a continuation of the present Northampton Street, westward, taking in all the settlements as far as Reading. This was known as the *King's Highway* from East Town to Reading's Town.

On the right, a few doors west of Fourth Street, about where now is the east end of the Field building, stood the home of Doctor Frederick Rieger, the first physician in Easton. A few doors beyond this was the stone hotel of the Shouses', and directly across, the Franklin House of today, the oldest continuous hotel in Easton was begun under the title of the Green Tree Inn by John Schook and east of this, on the site of the present Groetzinger building, was the hotel of Peter Kachlein and the Opps'. Between this point and Fifth Street there were a few residences, prior to the Revolutionary War. On the northwest corner of Fifth Street stands a stone house, the original building. During the Revolutionary War it was the home of Colonel Robert L. Hooper, Deputy Commissary General of the Board of War. In the rear, and on the site of the present Zions Lutheran church stood a large stone building used by him as a warehouse and later it was used as a barracks for the militia. Immediately over the way, reaching from Fifth to Sixth street, were the Colonial Burial Grounds. This plot of ground was selected by Thomas Penn as a cemetery for the benefit of the citizens of the Easton Town and Township and the property was held jointly by the two German congregations of Easton, the Lutheran and Reformed.

The first record of a burial in this cemetery was that of a famous Indian Chief of the Six Nations, who died at Nicholas Scull's Hotel, while in attendance at the Treaties in 1756. The death of this Indian King, occurring as it did at an inopportune time, caused the Governor to make the funeral a state ceremonial, which was attended by the entire populace at the Forks.

This old colonial burying grounds became, at a later day, the joint property of the two German congregations—the Lutheran and Reformed—where burials were made until the organization of the present Easton Cemetery Company, after which little or no attention was given to it and it became a rendezvous for rattle-snakes and rabbits. Finally, when the present Easton Library was established, a fund was created by public subscription, which was used for the purpose of purchasing the interest of the Reformed denomination. The Lutherans still retained half ownership of this tract of ground, and removing the remains of those buried therein and grading the grounds preparatory to the construction of our present handsome library building.



Draught of Easton Township 1789

This pre-resurrection left only the graves of William Parsons, and Elizabeth Morgan and her two daughters. These were not disturbed.

DER MOMMY MORGAN OF MORGAN'S HILL

"Mammy Morgan,  
Played de organ  
Her daddy beat de Drum."

The writer, years ago, overheard a street urchin repeat the above little stanza and was so much impressed with it that he desired more information about the person in whose honor was named that part of the South mountain or Lechau Hill, immediately south of Easton and now known as Morgan's Hill. The first inquiry was from the troubadour whose lips gave expression to this street rhyme who met it with this quick response, "Oh, she was a bad woman, a witch woman and de folkses here used to hang her up a tree." Very much amused at this, inquiry was sought of older heads. An old citizen of Easton advanced the information that she kept a store and hotel and, on one of his hunting trips, he stopped at her place to purchase a pound of shot. Being unable to find a pound weight, she substituted a pint measure, saying, "a pound is a pint anyhow." Several other persons gave similar adverse information. When asked if they had known her personally, they replied, "no but they had heard so and so." A number of yers later having heard the shot story told in a dozen or more places throughout the United States as actual occurrence in their respective localities, it was deemed best to make research among those who knew Mrs. Morgan personally. One old lady advised the writer not to believe anything of the stories that reflected adversely on the character of Mrs. Morgan as she was a very refined and highly educated person. Later, evidence was found which corroborated her statement. One lady, enthuisastically said, "she was Mother to the whole township and would always call on a sick person anywhere in the Township and her advise was always sought in any dispute between neighbors." Another said, "rich and poor received her ministrations during affliction and she became known as die mommy among the Germans which, in her day, was a great distinction." She was a friend of education and as early as 1820, she gave the lot and contributed toward building the Hope school-house, with the understanding that it was to be free to all children and to be maintained by subscdption of any who felt disposed to give.

Pretty Lizzie Bell was the daughter of Jacob and Ann Bell, residing on Front Street, Philadelphia, prior to the Revolutionary War. Her parents were orthodox Quakers and consequently

frowned upon a certain young grocer, Hugh Bay, son of Rev. Andrew Bay, a chaplain in the Provincial Army, who was getting very intimate with Elizabeth and who was not of their faith. They used mild methods to discourage this intimacy and, when a few years later, Hugh made his appearance dressed in the uniform of a noted artillery company in the Revolutionary service, he was refused admittance to the Bell domicile and Elizabeth was compelled to make closer application to her studies. All went seemingly well until the British Army was reported coming toward Philadelphia when its citizens prepared to repel the enemy by gathering all ammunition, collecting old lead and converting it into bullets. Elizabeth, whether through born intuitiveness or from close application to study, at that opportune time, developed character that was one of the remarkable features in after life. She removed the leaden weights from her father's clock and converted them into bullets for her soldier lover, Hugh Bay. This, not only caused a flurry in Quakerdom but so enraged her father that he forthwith transported her to Europe to finish her studies. After the lapse of four years, her father, thinking that she had outlived her infatuation, brought her home. Elizabeth, however, true to her first love, was married to Hugh Bay in Swede's Church, Philadelphia, August 16, 1781. This act so shocked the orthodox Quaker congregation that they immediately called a special meeting at which a resolution was passed expelling Elizabeth from the congregation for marrying a worldly man and a certificate to that effect was given her. What effect all this had upon her parents is unknown. Her father died a few years later and left the greater part of his wealth to Elizabeth and her mother. Hugh made a good husband and maintained a fine home on the fashionable street. After a marriage of three years, he, unfortunately died, leaving only one child, Anna. Elizabeth remained a widow six years, when on September 2, 1790, she became the wife of Dr. Abel Morgan, a prominent physician of Philadelphia and formerly a surgeon in the Revolutionary Army. Two months later, her mother died. With the exception of a birth of another daughter, nothing eventful transpired until 1793 when the great epidemic broke out in Philadelphia when Dr. Morgan took precautionary measures and removed his family from Philadelphia to the Lehigh Hills leaving his home in charge of the colored servants. Dr. Morgan selected for his retreat, a hotel on the top of the hill overlooking the "Forks of the Delaware." This delightful locality was a favorite of Dr. Morgan's when he was a surgeon in the Revolutionary Army and encamped with his regiment at Colonel Proctor's headquarters, along the ravine to the south of what is now Kleinhans' greenhouses which was then along the main road to



Easton from the south. Dr. Morgan, after seeing his family comfortably settled, returned to Philadelphia to help stamp out the epidemic. Elizabeth, not receiving any communication from him for upwards of two months and quarantine being removed from Philadelphia, concluded to make a trip there. On her arrival at her Philadelphia home, she found that the servants had decamped, the house was ransacked from garret to cellar and everything of value confiscated. At a loss to know what became of her husband, she made inquiry of the health officers and found that her husband had contracted the malady and died within a few days after his arrival and was buried in the trench along with the rest. This double affliction required considerable fortitude to withstand. Finding herself the second time, a widow, she disposed of her fine home and all her interests in Philadelphia and returned to the "Hills" with the purpose of living in quiet retirement with her two daughters. She never returned to Philadelphia but purchased the hotel property in which she had taken up her abode and lived there for upwards of fifty years.

Mrs. Morgan made use of her excellent education; she possessed a fine library and her favorite pastime was reading law books, of which she had a complete set. These were kept on a bench in the public room where she would dispense law when occasion required. This room, in time, became the popular retreat for those of her neighbors who could not settle their differences themselves. They would invariably refer their case to this improvised court. A request for her decision was never refused; both old and young respected her judgment and seldom was there an appeal to a higher tribunal.

This condition of affairs brought forth a protest from the legal fraternity of Easton who endeavored, by various methods, to break up the practice. Reflections as to her character and the character of the place were made bringing her name into ridicule for the unthinking. All this unkindness toward the "widow" Morgan only increased her popularity. Few of these gentry of the bar could boast of a better legal education than Elizabeth Morgan and none of a better university training; her last will and testament (written by herself), for scholarly composition and legal construction is the peer of any like instrument of any member of the legal fraternity of her day. Steeled to adversity, never showing resentment toward her traducers, living a good and true life, a kind and generous neighbor, ministering to the afflicted, adjusting neighborly disputes for many years, she died October 16, 1839, aged 80 years and was buried in the Reformed cemetery on Mount Jefferson (now the site of the new library). Her obsequies was attended by people from far and near, her funeral cortege being nearly two miles long reaching from the



cemetery gates to a point along the Philadelphia road beyond Lachenour Heights, South Side.

This former unkempt plaza of the dead is now the site of the Easton Public Library, and is surrounded by a beautiful park. This park is utilized, to a great extent, as a summer garden on Sunday afternoons by the offspring of the new American citizens, that has supplanted the old of that section of the "thousand acre tract," between Sixth and Seventh streets, known as Dutch Town, down into which our car is now flying along as if anxious to reach the other end of this ancient Teutonic settlement.

Sixth street was the extreme western limit of the town as surveyed by Nicholas Scull. To the west and the north all the land within the "thousand acre tract" was Easton Township and not surveyed until after the Revolutionary War, when Anthony Butler, attorney for the Penns', requested Palmer to divide it into five acre tracts, which he sold to various purchasers. (See map of Easton Township.)

Our car has now arrived at Fifteenth Street, the extreme western limit of the "thousand acre tract," and is moving slowly toward Seventeenth Street. Looking northward, down in the valley, is the beautiful nook, known for many years as Lehighon, pleasantly situated at one of the bends of the Bushkill creek and called by the people of Hickory Jackson's time, "Hogtown." Who is there that has never heard of Hogtown bridge? If any, he surely must be a stranger around these regions. Well! the bridge is gone, so are the hogs, that fed on the refuse of one of the numerous distilleries that dotted this charming stream at intervals of short half miles, during the whiskey period, prior to the advent of the Internal Revenue Tax on distilled spirits. This Valley of Stills has long ceased to be a still valley. The vast industrial establishments and the pretty stone bridge have transformed the old into the new, forming a picture that is delightful to behold, and one that will long remain in memory.

Looking to the westward, as far as the eye can see, we note the continuation of Northampton Street meandering through hill and dale, "The King's Highway to Reading." Passing the Fountain House, then the pond, reaching the present Bethlehem road at Butztown, thence again passing through the northern part of Bethlehem, where it crosses the Monocacy Creek about four blocks from the Broad Street bridge, converging into the main thoroughfare at Rittersville.

Immediately north of us, down in the hollow, nestles the plantation of Bernhard Walter. He selected this tract on the quit-rent plan of the Penns', about 1740, and seemingly forgot to make returns. This was not discovered until 1810, when

Anthony Butler was looking around for lost property belonging to the Penn estate. The heirs of Bernhard Walter, desiring to maintain possession, were compelled to make satisfactory settlement for the property.<sup>5</sup>

We will now proceed southward along Seventeenth Street, passing what was at one time the Fair Grounds, but which is now dotted with beautiful homes of modern construction. Turning East on Butler Street, we are rapidly gliding along, in plain view of the Lehigh, thence down Walnut to Seventh Street. All the land laying eastward of Seventh Street, and southward of Ferry reaching as far as Fifth Street was the farm of Michael Opp. Its boundaries were changed somewhat, after the Palmer survey. The east end of this farm was an apple orchard and through the entire tract was a roadway known as Green Lane, which later received the name of Wolf Street in honor of Governor Wolf.

We now return to Center Square, to this old shrine of Historic Wealth, and before starting again, we will tarry for a time and note the transactions of the Indian Treaties of 1756-57 and 58. The town was then but three years old, some of the Delaware and Shawnese Indians, at the closing of the year 1755, went on the war path, massacreing the settlers on both sides of the Blue Mountains, from the Hudson River to the Susquehanna. A chain of forts and blockhouses was erected along the entire length of this frontier.

The nearest forts and block-houses to Easton, and those that were its immediate protectors, were those of the Moravian Economy. They were at Bethlehem, Christian Spring, Gnadensthal, Nazareth, Friedensthal and the Rose Inn. These, in January 1756, accommodated five hundred and fifty-six refugees from the settlements northward. Then back of these was Deshler's Fort near Egypt; Brown's Fort in the Irish settlement; one at Slatington; another near Point Phillips. East of these was Dietz's block-house near the Wind Gap; Martin's Fort, the old stone mill at Martin's Creek. The Jersey side was protected by a line of forts, the first being at Belvidere, twelve miles above Easton. This was called Fort Reading. The second was at Colonel Van Campens, eighteen miles further north. Six miles above this was Fort Walpack in the Walpack bend. Above this, and six miles further up the river, was the largest fort, which was known as the headquarters. Next was Fort Nominick, eight

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<sup>5</sup>This is now the place that Mr. and Mrs. Joseph M. Hackett, a few years ago, donated to the city for a park but which, at the time, was not accepted by the City Council, owing to the Committee entrusted with details, having attached thereto, a consideration of annual expenditures, without money to comply therewith. However, as the gift was made to the city and not to its representatives, it will in due course of time, become what its donors had intended it should be.

miles further, then Fort Shipeconk, only four miles further. And eight miles beyond this was Coles Fort.

All these were along the Delaware River and one inland called Fort Gardner.

Then on the Pennsylvania side of the Delaware, north of the Blue Mountain, there was Fort Hyndshaw, being the first on the river bank, near where the Bushkill enters the Delaware. Then Depieu's Fort at Shawnee, above the Water Gap; then Fort Hamilton at Stroudsburg; then Fort Norris near Broadheads ville and Fort Allen at Weissport on the Lehigh. Thence at certain distances apart there was a continuation of these forts reaching to the Susquehanna.

No apparent cause was assigned for this outbreak, and early in the Spring of the year 1756, Governor Morris sent messengers to the Northern Indians requesting a conference and calling for a cessation of hostilities for thirty days. Finally arrangements were made for holding a treaty here in the summer of 1756, which caused another to be held in October of the same year, one in 1757, another in 1758 and still another in 1761. Then in 1762 was brought on the final settlement of all the questions that arose during the previous treaties.

Here on this beautiful square, with its primitive oaks still in evidence, and under their cooling branches in the open air, during the month of July, in the year 1756, was kindled the first Council fire in the Forks of the Delaware. Here Thomas Penn's emissaries unsuccessfully waged their master's political game and an untutored Son of the Forest compelled the White Man's Government to bend to his will. At a convenient place in the Square was erected what was termed a booth, but whether this was sufficiently extensive to cover the entire audience or whether its dimensions were limited to the chief actors, has never been determined. The first two treaties in 1756 were preliminary, the greatest was the one of 1757, when nearly twenty days were consumed in wrangling before the public ceremony began. The actors represented four factions. One was the Indian seeking justice, another was the Proprietary Government advancing means to prevent it, the third was the Friendly Association demanding an honest proceeding and the fourth consisted of the Commissioners, appointed by the Assembly, who represented the people at large. Their duty was to act in conjunction with the Governor in all business relating to the expenditure of public money. The Friendly Association were not here officially, but only by right of might. It was composed of Philadelphia Quakers, the wealthiest business men of the province, whose honesty of purpose dared not be resented by Penn's opera-bouffe officials.





OLD FAIR BUILDINGS



NATHANIEL VERNON'S FERRY HOUSE 1752 (Photo 1911)





The official party were represented by the Governor, four members of the Governor's Council and Richard Peters, the secretary of the Province. The Quaker party consisted of twenty people, under the leadership of Israel Pemberton.

In the northwest corner of the Square was a depression, which reached to the Bushkill Creek. Southeast from the Square and extending all the way to the Lehigh, at a point between Second Street and Vernon's Ferry House, was a ravine, on both sides of which were paths leading to Vernons. The one on the south side made a slight detour, passing the rear end of the jail which stood on the corner of Third and Pine. The one on the north side led down on what is now Northampton Street to Jacob Bachman's Hotel, which was the old stone building still standing at the northeast corner of Second and Northampton streets. From here, its course was direct to the Ferry, passing close to the ravine, to avoid a depression in the land known as Molasses Hollow. These paths were travelled quite extensively during the Conferences, and conversations not intended for other ears were overheard and made use of. At the Ferryhouse, built by Nathaniel Vernon in 1752, and still standing at the corner of Front and Ferry streets was erected a large building, a temporary structure where the Indians were served with their meals and rum. All other hotels were prohibited from dispensing liquor to the Indians by a heavy penalty. All available rooms in the houses of the town, besides the hotels, were utilized to their utmost to accommodate the people who were in attendance. The Indians were encamped in the open air, at convenient places. In 1756 the Governor found lodging in Parson's house, corner of Fourth and Northampton. In 1757 and 1758 he lodged at Parson's new house, corner of Fourth and Ferry. His Council and staff were quartered at Jasper Scull's Hotel, southwest corner of Fourth and Northampton. Isaac Norris and the Commissioners with some of the Friendly Association had their quarters at the hotel of Sheriff John Rinker, at the southwest corner of Bank and Northampton. This hotel property in the year 1767 was sold to the Trustees of the four Reformed Congregations—Easton, Dryland, Plainfield and Greenwich—and converted into a parsonage. About ten years later, the Reformed sold it to George Vogel, when it again became a hotel. Vogel, like Rinker, became involved and the Sheriff sold the property. This last purchaser turned it into a residence, and the building was finally demolished in the year 1910 and the site is now occupied by the east end of Laubach's Department Store.

Teedyuscung the plenipotentiary of all the Indian Nations lodged with Vernon in 1757 and 1758.

Unfortunately, after the cessation of hostilities against the Northern Indians for 30 days was proclaimed at Pennsylvania; it happened that war was proclaimed against the same Indians in New Jersey and a company of men sent against Wyoming, one of their towns. The news of this was brought to Bethlehem just as the Governor's messengers were setting out from thence; they, therefore, waited at Bethlehem till they heard that the party of men from the Jerseys having been at Wyoming and burned the town, which had been before deserted, were returned and then sent forward and met Teedyuscung at Diahoge, in the Province of New York.

He was then holding a Treaty with the deputies of the Six Nations, who had now agreed to acknowledge the independency of the Delawares and the authority of Teedyuscung over Four Nations, viz. the Lenopi and the Wanami (two Delaware Nations) the Munseys and the Mohicons, but requested him and his people not to act of themselves, but advise with the Six Nations; that by uniting their Councils and strength they might the better promote the general interest of the Indians. They told Teedyuscung the English and French were fighting for their lands, and desired him to unite with them to defend them. At the same time they gave him a large Belt with several figures wrought in it. "In the middle was a Square, meaning the Lands of the Indians, and at the one end the figure of a Man indicating the English, and at the other end, another meaning the French: both these, they said, covet their Lands, but let us join together to defend our Lands against both, and you shall be the Partakers with us of our Lands." The proposal was too advantageous not to be accepted. Teedyuscung therefore immediately agreed to it, and in conjunction with the Six Nations, concerted a plan for bringing about a peace with the English, and for securing their lands. As it had been before agreed upon at Otsaningo to meet Sir William Johnson, Teedyuscung dispatched Nutimus, who had formerly been a king of one of the Delaware Tribes, with some of his people, to meet Sir William, and gave them orders how to act, while he himself prepared to meet the Governor of Pennsylvania. This he assumed to himself as being the most dangerous and hazardous enterprise, as he was obliged to go into the inhabited part of the country, and among a people who could not but be much incensed against him for the ravages that had been committed by his people. Nor was this only the most hazardous; it likewise required the greatest address, as with that government the affairs of the greatest importance were to be transacted. The Six Nations empowered him to act from them as a plenipotentiary, promising to ratify whatever he should do.

On the second of July the Delaware embassy who were joined by Packsinosa, the old Shawanese King, met Sir William Johnson at Onondago, and from thence proceeded to Fort Johnson, where, on the 10th of the same month, a treaty was held. At this Sir William painted the murders and devastations they had committed in strong colors, reproached them for their conduct, and, after imputing it to the artifices of the French, told them, "that by virtue of a power received from his Majesty, if they were sincerely disposed to continue his Majesty's dutiful children, and to maintain their Fidelity towards him, and unbroken Peace and Friendship towards all his subjects, and their Brethren the English in these parts, and would exert their unfeigned zeal and best endeavours to reclaim those of their People who had been deluded by the French, upon these Conditions he was ready to renew the Covenant Chain of Peace and Friendship." To this the Delaware Chief, Nutimus, calmly replied that "he had carefully attended to what was said, that it was pleasing to him, but he could not take upon him to give a determinate answer, that he would punctually deliver the Speech to all his Nations on his return home, and that their fixed resolutions and positive answer should be returned as soon as possible."

Upon receiving this answer, Sir William summoned a council of the Indians of the Six Nations who attended the Treaty, and informed them of the reply he intended to make, and said he expected they would second him therein. They told him they would speak to the Delawares, and prepare them for what he intended to say, and at the same time press them to declare their real intentions.

The next day Sir William, addressing the Delaware Chief, Nutimus, let him know, "that what he had answered yesterday was somewhat surprising, as his Nation had been the Aggressors, and the English the injured Party; that the present state of affairs between the English and his People required a speedy and determinate issue; that he had received accounts that Hostilities were still continued by some of the Delawares, and that therefore it was requisite that he should, without delay, explain himself in behalf of his Nation, in such an explicit and satisfactory Manner, that his Majesty's injured Provinces might know what part was proper for them to act, and that he might depend upon it, they would not continue tamely to bear the bloody injuries which they had for some time past suffered."

Upon this, the Delaware Chief made answer "that his People had already ceased from Hostilities, that they would follow the example of the Six Nations, that they would take hold of the Covenant Chain that bound together the English and the Six Nations, that they renounced the Friendship of the French,

and as Sir William Johnson had used the Mohicans well, he promised to deliver up what English prisoners he held from among his people." After this, Sir William having expressed his satisfaction at what was said, offered them the hatchet against the French, which they accepted, and immediately sung the War Song and danced; and upon their return, as the Shawanese King afterwards told Sir William Johnson, they informed Teedyuscung of what was done.

While these things were doing, Teedyuscung having taken the most proper measures (he left parties of his warriors between the settlements of Pennsylvania and Wyoming, encamped at such distance from each other, that in case of his receiving any injury, they might soon know and revenge it) to secure himself from danger, and to be revenged if any injury was offered him, set out with the messengers, to meet with the Governor of Pennsylvania. On the 18th of July, he arrived at Bethlehem, where he stopped, and sent some of his people with Captain Newcastle to Philadelphia, to inform the Governor of his arrival, and to let him know, he should be glad to meet him in the Forks, and that he came empowered to speak not only in behalf of his own people, but also of the Six United Nations.

Captain Newcastle having arrived with this message, pressed the Governor to lose no time. "I have," said he, "been entrusted by you, with Matters of the highest concern; I now declare to you, that I have used all the abilities I am master of, in the management of them, and that with the greatest cheerfulness. I tell you in general, matters look well. I shall not go into particulars. Teedyuscung will do this at the public Meeting, which he expects will be soon. The times are dangerous, the Sword is drawn and glittering, all around you, numbers of Indians on your Borders; I beseech you, therefore, not to give any delay, to this important affair. Say where the Council Fire is to be kindled. Come to a conclusion immediately; let us not wait a moment, lest what has been done, should prove ineffectual." The solemn manner in which this was delivered, affected the Governor, not less than the speech itself. Accordingly, by Capt. Newcastle's advice, Easton was fixed upon for the place of meeting, where the Governor, and four of his Council, three Commissioners from the Assembly, and about forty citizens of the city of Philadelphia, chiefly of the people called Quakers, met the Indians, on the 28th of July, 1756.

At the first meeting Governor Morris gave Teedyuscung and his people a hearty welcome, and Teedyuscung informed him, that he came authorized to speak in behalf of Ten Nations, as an Ambassador from the Six Nations, and as a Chief or Head of the other Four; that he was now only to hear what the



Governor had to say, and make a report of it to the Ten united Nations.

Hereupon, the Governor, the day following informed the Indians of the steps he had taken, after the Delawares had begun to commit hostilities, of the preparations he had made to carry the war into their country, from which he was diverted by the Six Nations, who informed him that at their interposition, the Delawares had laid down the hatchet; after which, he informed them of the several messages he had sent by Captain Newcastle, and the other Indian messengers, and of the answers he had received, and assured them, that Captain Newcastle acted by his authority. He let them know, that he, and his people, were well disposed to renew the ancient friendship, that subsisted between William Penn and the Indians, and desired this might be told to the Six Nations, and all the Indians far and near, whom he invited to come and meet him at the Council Fire, but insisted that as an evidence of their sincerity, and the only terms on which they might expect a true and a lasting Peace, they should bring down the prisoners.

When the Governor had ended his speech, Teedyuscung took the belt out, which he had received from the Six Nations, explained it to the Governor, and told him, that belt held together Ten Nations, who were under the directions of two chiefs only, that these had their attention fixed to see, who were really disposed for peace; that whoever was willing to guarantee these lands to the Indians, him they would join; but whoever would not comply with these terms of peace, the Ten Nations would join against him and strike him. "Whoever," says he, "will make Peace, let him lay hold of this Belt, and the Nations around shall see and know it.—I wish the same good Spirit, that possessed the good old William Penn, may inspire the People of this Province, at this time." The Governor accepted the belt, and declared he was most heartily disposed to effect the meaning of it; and in return gave Teedyuscung another, and desired him to show it everywhere, and to make known the good dispositions of the people of this government, and the treatment he had met with, to his own people, the Six Nations, and all his allies. And having before requested Teedyuscung to be an agent for the province among the Indians, he took out two belts joined together, and addressing, Newcastle and Teedyuscung declared them agents for the province, and gave them authority to do the public business together. He recommended to them mutual confidence, esteem and intimacy, and wished them success in their negotiations. They undertook the charge, promised to be mutual good friends, and do every thing in their power to promote the weighty matters entrusted to them.



After the Treaty Teedyuscung returned to his country, and Captain Newcastle to Philadelphia, from whence he was soon after dispatched by the Governor, by the way of Albany, to the Six Nations. And, not long after, returning from thence, he was seized with the Small-Pox, and died at Philadelphia much lamented. In the meantime, Teedyuscung sent messengers to the several tribes of Indians, under his jurisdiction, and to the Six Nations, to inform them of the reception he had met with, and to invite them to another meeting. Just as he was ready to set out he received a message from Fort Johnson, advising him against going to Pennsylvania. But as Teedyuscung paid no regard to the first message, another was sent, desiring the Indians not to go to Pennsylvania, for that letters were come from Philadelphia, informing that a plot was laid to cut them off as soon as any considerable number could be got together. This overtook Teedyuscung on his march. Teedyuscung neither altogether gave credit to the message, nor yet quite disbelieved it, so that while he determined to proceed, he resolved to take what steps were necessary to guard against the worst. Therefore sending back the greatest part of the women and children, he came down with his own and a few other families, having left some of his ablest captains and bravest warriors at proper places on the frontiers, to wait for accounts how he was received, and to act accordingly. Some time before Teedyuscung came down, Lord Loudon wrote to the Governor, Denny, and forbade him, or his government, to confer or treat with the Indians in any shape, or on any account, whatever; and directed that whatever business in that branch of his Majesty's service should arise in the government, or province, should be referred to Sir William Johnson, whom his Majesty had appointed sole agent for these affairs under his Lordship's direction. When, therefore, the Governor received the news of Teedyuscung's arrival, he was greatly at a loss what to do, and applied for advice to the Assembly, who were then sitting. The Assembly gave it as their opinion, that the Treaty begun by the late Governor, before Sir William Johnson's powers were made known, in pursuance of which the Indians were come down, should not be wholly discontinued, lest the Indians should be disgusted, and the opportunity of bringing them to a general peace with all the British Colonies lost. "We rather think it advisable that your Honour would give them an Interview, make them the customary presents in behalf of this Government, to relieve their necessities, and assure them of our sincere inclinations to take them again into Friendship, forgive their offences, and made a firm Peace with them; but at the same time to let them know, that the Government of this Province cannot agree to make a Peace with them for itself, and leave

them at Liberty to continue the War with our Brethren of the neighboring Colonies; that our King has appointed Sir William Johnson to manage these general Treaties for all the Government in this part of America, and to him we must therefore refer the Indians for a final conclusion and ratification of this Treaty. An interview of this kind with the Indians, we apprehend, may at this time be greatly for his Majesty's Service, and not inconsistent with the intention of Lord Loudon's letter."

#### THE SECOND TREATY OF 1756

Teedyuscung having, about the latter end of October, arrived with a number of Delawares, Shawanese, and Mohicons, and some deputies from the Six Nations, the Governor, with his secretary, and one of his Council, four Commissioners appointed by the Assembly, and a number of citizens of the city of Philadelphia, chiefly of the people called Quakers, met him at Easton on the 8th of November. After several days had been spent to little purpose, it was proposed to ask the Indians the cause of their uneasiness, to which the Governor having agreed, the following paragraph was added to the speech he had already prepared.

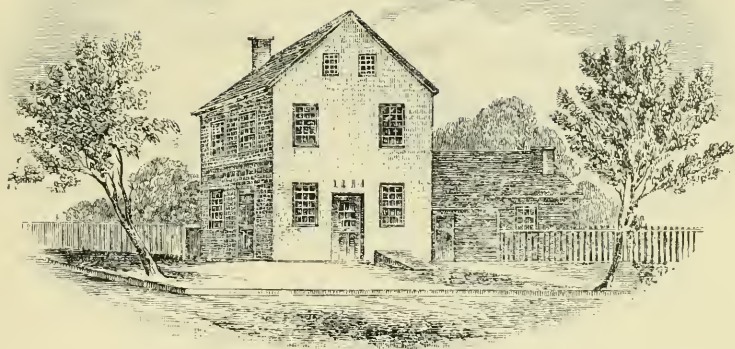
"Brother Teedyuscung, what I am now going to say should have been mentioned some time ago: I now desire your strict attention to it. You were pleased to tell me the other day that the League of Friendship, made by your Forefathers, was yet fresh in your memory; you said that it was made strong, so that a small thing could not easily break it. As we are now met together at a Council Fire, kindled by both of us, and have promised on both sides to be free and open to one another, I must ask you how that League of Friendship came to be broken? Have we, the Governor or the People of Pennsylvania done you any kind of injury? If you think we have, you should be honest, and tell us your Hearts: You should have made complaints before you struck us, for so it was agreed in our ancient League. However, now the great Spirit has thus happily brought us once more together, speak your Mind plainly on this head, and tell us, if you have any just cause of complaint, what is it. That I may obtain a full answer to this point, I give you this Belt of Wampum."

In answer to this Teedyuscung assigned three causes; first, the imprudent conduct of Charles Broadhead, and second, the instigations of the French. And, lastly (which made the blow fall the harder), the grievances he and his people suffered from this government and the Jerseys.

The Governor calling upon him to explain what these grievances were.

"I have not," says he, "far to go for an Instance; this ground that is under me (stamping with his foot), is mine, and has been taken from me by fraud and forgery." The Governor asked him what he meant by fraud and forgery. To this he replied, "When one man had formerly Liberty to purchase Lands, and he took a deed from the Indians for it, and then dies, if, after his death, his Children forge a Deed like the true one, with the same Indians' Names to it, and thereby take Lands from the Indians which they never sold: This is Fraud. Also when one King has Lands beyond the River, and another has lands on this Side, both bounded by Rivers, Creeks, and Springs, which cannot be moved and the Proprietaries, greedy to purchase Lands, buy of one King what belongs to the other: This likewise is Fraud." "Have you," said the Governor, "been served so?" "Yes," replied Teedyuscung, "I have been served so in this Province. All the Land extending from Tohiccon over the great Mountain as far as Wyoming is mine, of which some has been taken from me by fraud. For when I agreed to sell the Land to the old Proprietary by the Course of the River, the young Proprietaries came and got it run by a straight course by the Compass, and by that means took in double the quantity intended to be sold."

It may be deemed foreign to the purpose to mention the opposition that was made by Secretary Peters and C. Weiser to the asking the Indians the cause of their uneasiness, and how the Secretary threw down his pen, and declared he would take no Minutes when the King came to complain of the Proprietaries. These things, therefore, being passed over, we shall only observe, that, after some debate it was agreed upon, at the instance of the Commissioners, to offer the Indians immediate satisfactions for the injury supposed had been done them, whether their claim was just or not. This being done, Teedyuscung let the Governor know that the main design of his present coming was to re-establish peace, after which he intended at another meeting to lay open his grievances; that he had done that now only at the request of the Governor, but was not impowered to receive any satisfaction at this time; that several were absent who were concerned in these lands; that he would endeavor to bring these down at the next meeting, and that then the matter might be further considered and settled. Meanwhile the Governor sent messengers to the various tribes requesting them to join with the Delawares at the next Treaty. The Governor and Mr. George Croghan, deputy Indian agent, wrote to Sir William Johnson to send down a number of the Six Nations to assist at the proposed meeting. These came down first, in number about one hundred and sixty men, women and children. On the 29th of March,



PARSON'S RESIDENCE, ERECTED 1757



OLD MARKET HOUSE AT THE ENTRANCE OF NORTH THIRD STREET 1812





1757, Mr. Croghan met them at Harrisburg on the Susquehanna, and was informed by them that Teedyuscung was gone into the Senecas country to get a number of Senecas to come down with him; that he would be down as soon as possible with 200 Indians, but whether he would come to Easton or to Harrisburg they could not tell.

From Harrisburg they were persuaded to come to Lancaster, where having waited till the 26th of April, and the Small-Pox breaking out among them, and finding Teedyuscung did not come, they sent messengers to Philadelphia to invite the Governor to come and meet them, as they wanted to go home again. On the 9th of May the Governor arrived at Lancaster, and on the 12th had a meeting with the Indians, at which he informed them of what had passed between him and the Delawares, and desired they would advise him what measures they thought would be most likely to bring about a peace with the Indians. In answer to this the Six Nation Chief told the Governor, "it gave him and his people great satisfaction to hear that he had been so fortunate as to find out the true Causes from whence the differences arose between the English and the Delawares and the Shawanese, for that they and Sir W. Johnson had taken a great deal of Pains to find out this without success." After this he informs the Governor of the meeting of the Six Nation Deputies had with the Delawares at Otsaningo, and how the Delawares had thrown off their dependence and declared they would no longer acknowledge any but the Senecas as their uncles and superiors. "Now, Brother, says he our advice to you is, that you send proper messengers to the Senecas to invite them with the Delawares and the Shawanese to a Meeting with you here, and when they come, be very careful in your proceedings with them, and do not be rash, and it will be in your power to settle all differences subsisting between you and them."

In answer to this the Governor thanked the Indians for informing him of the close connection between the Delawares and the Senecas, acknowledged their advices were good and wholesome, and in pursuance of it, he said, that he would send to Teedyuscung to come down, and leave it entirely to his choice to bring with him such, and so many, of his uncles and others, his friends, as he thinks best.

After this George Croghan having informed the Indians that he was appointed and ordered by Sir William Johnson to enquire into, and hear, the complaints of the Indians, and, if justly grounded, to use his endeavours to get them redressed, insisted upon it that those present should open their hearts to him without reserve, and to inform him of every thing they knew concerning frauds complained of by Teedyuscung, or any

other injuries or injustice done to them, or any of the Tribes of the Six Nations or other Indians in Alliance with his Majesty King George in this or the neighboring colonies, that he might be enabled to represent the true state of their grievances to his Majesty. He further desired them to recommend it to the Delawares and Shawanese to come down and give the Governor a meeting; to make their complaints appear and have them adjusted, else he would take it for granted they had no just cause for complaint. Hereupon the Six Nation speaker assigned four causes which gave rise to the present quarrel between the English and the Delawares and Shawanese; first, the death of the Delaware Chief (Weekweley) who, for accidentally killing a man, was hanged in the Jerseys. Secondly, the imprisonment of some Shawanese warriors in Carolina where the chief man of the party died. Thirdly, the dispossessing the Indians of their land. And lastly, the instigations of the French. On the two last heads he said, "We must now inform you, that in former times our Forefathers conquered the Delawares, and put Petticoats on them: A long time after that, they lived among you our Brothers; but, upon some difference between you and them, we thought proper to remove them, giving them Lands to plant and hunt on at Wyoming and Juniata on Susquehanna: But you, covetous of Land, made Plantations there, and spoiled their Hunting Grounds: They then complained to us, and we looked over those Lands, and found their Complaints to be true. At this time they carried on a Correspondence with the French, by which means the French became acquainted with all the causes of Complaint they had against you, and your People were daily increasing their Settlements, by this means you drove them back into the arms of the French, and they took the advantage of spiriting them up against you, by telling them, children you see, and we have often told you, how the English your Brethren would serve you, they plant all the Country, and drive you back, so that in a little time you will have no Land. It is not so with us; tho' we build Trading-Houses on your Land we do not plant it; we have our Provisions from over the great water. We have opened our hearts to you, and told you what complaints we have heard that they had against you, and our advice to you is that you send for the Senecas and them, treat them kindly, and rather give them some part of their Fields back again than to differ with them: It is in your power to settle all differences with them if you please. As to what passed between you and Teedyuscung last Fall, respecting the Purchase of Lands, we know nothing of it. They are not here, and if we enquire we can only hear what you say on that head. We should have been glad the Delawares and Shawanese had been here at this time, that we might have heard

the complaints on both sides; then we should have been able to judge who were in the fault, and we are determined to see Justice done to the Party aggrieved. You say, if you have done the Indians any Injustice you are willing to make them Satisfaction. We are glad to hear it; and as you have Writings to refresh your memories about every Transaction that has happened between you and the Delawares and Shawanese, we recommend it heartily to you to do them Justice." As the Six Nations had so warmly pressed the sending for the Senecas the Governor promised it should be done, and accordingly he sent a message to Teedyuscung, to inform him of the advice the Six Nations had given, in consequence of which he desired him to come down as soon as it would suit his convenience, and to bring with him the Senecas, or such of them as would be agreeable to him, to open his heart to his brethren and he promised him if it should appear that he had been defrauded of his lands, or received any other injuries from this province, he should receive satisfaction. This was sent by special messenger from Lancaster to Teedyuscung, who upon receiving this, hastened to Easton, the place of meeting, where he arrived about the middle of July 1757.

#### THE TREATY OF 1757

Teedyuscung having brought a few principal men of the Senecas as well as from the rest of the Six Nations. These with his own people made in all about 300 men, women and children. The Governor, with six of his Council, the Speaker of the House of Assembly, four of the Provincial Commissioners, and one or two other members of Assembly, with a number of citizens of Philadelphia, and other inhabitants of the province, attended this Treaty. Before the public business began, Teedyuscung applied to the Governor to allow him the liberty of appointing a person to take down the Minutes of the Treaty for him with the Secretary appointed by the Governor. He had seen the Secretary of the Province, at the last Treaty, of Easton, throw down his pen, and declare he would not take Minutes when complaints were made against the Proprietors. He did not know but that the same thing might happen again, as the same complaints would be repeated. Besides, the business to be transacted was of the utmost importance, and required to be exactly minuted, which he had thought might be best done by the method he proposed. The Governor then presented George Croghan to Teedyuscung, and the day following told him, that Sir William Johnson "had constituted and appointed Mr. Croghan his Deputy-Agent for Indian Affairs in this Province, with particular directions to hear any Complaints, and assist in accommodating the Differences the Indians might have with his Majesty's Subjects, and particularly those set forth at the Treaty in November last. As to the Matter

of a Secretary, he let Teedyuscung know, that by a particular agreement between him and Mr. Croghan at the last Treaty at Lancaster, no one was to take Minutes of the Proceedings but the Secretary appointed by Mr. Croghan; that he had been further told, it was the constant practice of Sir William Johnson, as well as all others who have the conduct of Indians Affairs, to employ their own Secretaries." "And, as this method, continues he, was settled at Lancaster as a precedent to be observed in future Treaties, I shall not take upon me to make any alteration in this respect."

Teedyuscung, looking upon this as a denial was much dissatisfied. The refusal of a demand so just and reasonable, and which he had made only for the sake of truth and regularity, awakened his suspicion, and induced him to believe that there was a design to lead him on blindfold, and in the dark, or to take advantage of his ignorance. Therefore, considering the demand, he made no longer as a matter of favour, but as what he had a right to, and not only as reasonable but absolutely necessary to come at the truth; and as it had been a thing agreed upon in his Council at home, he resolved once more to insist on its being granted, and if the Governor persisted in refusing it to him, he determined not to treat, but to break up and go home.

The commissioners were mere spectators of the controversy between the other three factions but when they saw that the chief men of the Six Nations, who having become disgusted at the proceedings, proposed returning home, they wrote a message to Governor Denny, politely asking for some information on certain subjects. The Governor who was a newly imported Englishman replied in the same imperious manner that he had meted out to the Friendly Association and very forcibly expressed the opinion that their official duties did not extend to the Conference with the Indians. To this, they replied with a very remarkable message, which frightened poor Denny so much, that he failed to take advantage of the opportunity and hang the commissioners for treason. This famous document was probably the first outburst of liberty in the Forks of the Delaware.

Easton, August 1, 1757.

"Sir:

"We are by no means fond of entering into a Controversy with you respecting our Right of remonstrating, whether it be as Commissioners, Representatives of the People, or as Freemen of the Province; but your late Letter to us is of such nature that we should be wanting to ourselves, our Posterity and Country, should we omit asserting the indisputable privileges



that inseparably appertain to these several Characters, and, vindicating our Conduct in presenting the Remonstrance.

This remonstrance was made from an indispensable Obligation we were under to avert from a People already too much distress'd the Insupportable ill-consequences of a Continuance of the Indian Incursions & Massacres which were threaten'd by Teedyuscung, and in all probability must have ensued had you persisted in refusing him a Demand which all Impartial Persons must think reasonable, and which appears to be so from your granting it. No ill effect could proceed from allowing this Demand, but many from a denial of it—Jealousy and Distrust on the part of the Indians; a break of the Peace 'solely settled' by you at the last Treaty held at this place; a general dissatisfaction of the Natives; and of Course a Continuance of the Devastations and Murders of our distressed frontier inhabitants; and a total Alliance of the affections of the Indians from His Majesty's Interest.

And yet you are pleased to declare that our taking upon us to remonstrate ags't a Measure pregnant with these Mischiefs is illegal, unconstitutional, introductive of the greatest confusion, and the highest Invasion of the Rights of the Crown. We have often found that charges against Men, and a Misrepresentation of their Actions, are easier made than supported and justified. You will be pleased to remember that we have as Commissioners a joint power with you in the Disposition of publick money, and are in duty bound to see it appropriated for the benefit of the People we represent; and if we apprehend any Steps are taking which are inconsistent with the Welfare of the Province, We are not only obliged to remonstrate against them, but to refuse to defray the Expence of them.

As a Committee of Assembly and Representatives of the Province, we also claim a right to address you on any Occasion whatever for the Publick Good; And we must inform you we desire the same Right from the Characters of the Englishmen and Freemen whose Lives and Properties are immediately concerned in the Event and Success of this Conference.

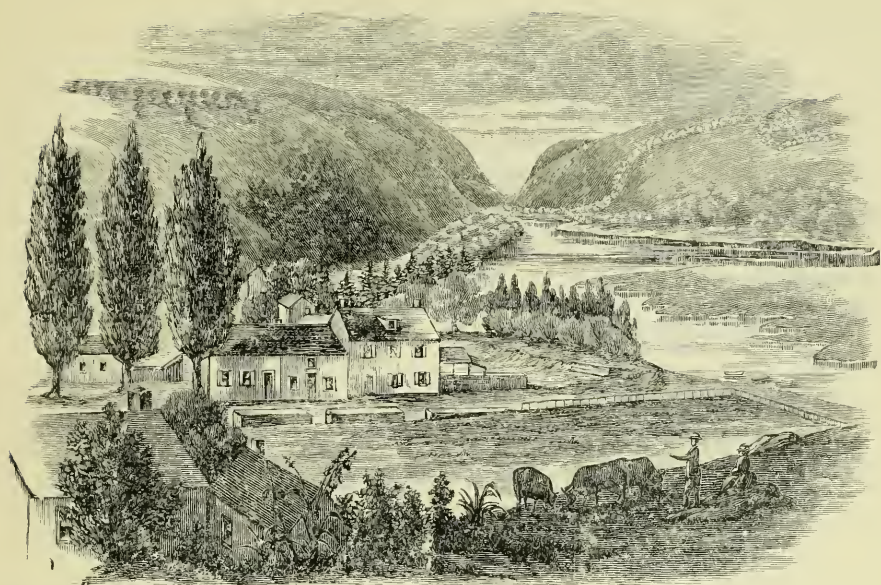
The first Proprietor in Consideration that our Forefathers would leave their native Land and become joint Adventurers with him in settling a Wilderness covenanted to Indemnify them from all Indian Claims. To enable him to do which an Act was passed giving him the sole Power of purchasing Lands of the Natives, and as yet we find that Indian Purchases have been so managed that the Natives now claim those very Lands, insist that they have been defrauded of them, and that those Frauds have been one of the Causes of the Destruction of Multitudes of our Fellow Subjects.



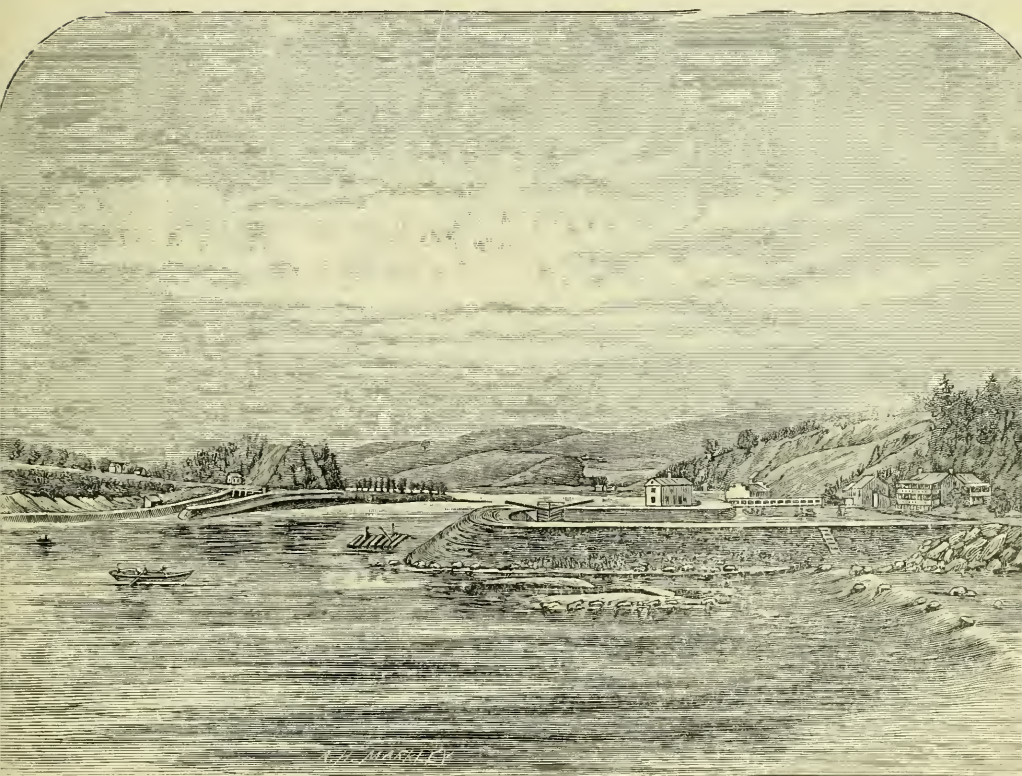
To settle those matters of Property only is the Business of the present Conference; and if our Attendance on it, the Place being Solemnly concluded by you at the last Treaty with Teedyuscung, as appears by the minutes, and yet to Remonstrate, or give you any information in this important affair in which the People are so remarkably concerned, it seems is highly criminal in your Opinion. Had we claimed and insisted on the Right of making Peace and War, or of directing the modes to be observed in conducting the present Treaty, or of Nominating a Clerk for the Chief as pertaining to our Stations, you might with some degree of Justice, have charged us with 'Invading the just Rights of the Crown.' But as no reasonable Construction can justly extend the Remonstrance to any such claim, we are astonished you should be prevailed on by any sett of men whatever to exhibit such a Charge against us without the least Foundation. Our Remonstrance was decent and respectful, only advising, and far from directing or dictating to you. The Chief made a reasonable Demand, such as he apprehended was the only means of preventing any future misunderstandings between his Majesty's Subjects and the Natives; a Demand which was resolved on in full Council at Diahoga before his arrival here; and to enforce which he prepared a Belt; and a Demand which he was determined to have granted to him, or to depart without proceeding on the Business of the Conference.

Cou'd the Governor imagine that a free People can see their Country the Theatre of Rapine, Bloodshed, & Confusion, their fellow-Subjects destroyed, their Habitations deserted, their Wives and Children massacred, or carried into the most barbarous Captivity, and not interest themselves in averting those inexpressible Evils, when the fairest Opportunity that ever offered presents itself? And is it possible that you can entertain such an Opinion of us to imagine we are to be deterred from remonstrating against measures which we apprehend had a Tendency to promote a Continuance of these Misfortunes? This in all free Governments (and we hope the one we live in is so), Where Tyranny and Despotism are not in fashion, is what the People, both by Law and the nature of the Constitution, have a Right to do whenever any Measures are taking which they conceive Inconsistent with the Publick Welfare, much more against those which, instead of Securing the Tranquility of the Community, carry an aspect of involving the whole People in a Scene of Blood, War and Confusion.

You are pleased to think it an heinous Offence that we should 'Give an Opinion,' tho' in a matter that so nearly concerned us, 'and then pronounce the Demand so reasonable and just.' If Teedyuscung's Demand was reasonable and just, as it



View at the Mouth of the Bushkill Before the Road up the Delaware was Opened



View Down the Delaware From the Corner of Front and Ferry Streets After the Completion of the State Canal About 1830



appears from your granting it, wherein could the crime consist in pronouncing it so, or 'of giving our Opinion of the Matter?' We know of no Law against giving an Opinion in any matter whatever, provided it is not treasonable or inconsistent with the Publick Peace; And we hope never to see the Time when a Governor's Prohibitions shall have the Sanction of a Law, or the same regard paid to it, and should we submit to it now, you may hereafter with equal Justice forbid us to speak, and at last to have any Notion at all.

We entreat you to consider that we are Freemen, and Subjects to a gracious King, who never disputed his People's Right to address him on any Occasion whatever. Nor ever thought it repugnant to his 'Honour' or inconsistent with the 'Duty of the Station' of his Governors to receive the decent and moderate remonstrances of his Subjects, where their Lives and Properties were concerned; That we shall ever be tenacious of our Rights, and shall with freedom Remonstrate to you whenever the Duty of our Station, or our Interests as Freemen and Subjects, shall direct us for the Publick Good; and we so far from suspecting that we shall incur his Majesty's Displeasure therein, that we doubt not but, on a fair Representation to him, we shall meet with that Justice and Redress which must ever flow from the Throne of a Gracious King and Father of his people, and the known Wisdom of his Parliaments.

We are, Sir, Your most obedient humble Servants,

JOS. GALLOWAY,  
WM. MASTERS,  
JOS. FOX,  
JOHN HUGHES."

Thereupon the Governor told Teedyuscung that as no Indian Chief before him ever demanded to have a clerk, and none had ever been appointed for Indians in former Treaties, as he had not even nominated one on the part of the Province, he could not help declaring it against his judgment. "However to give you a fresh Proof of my Friendship and Regard, if you will insist upon having a Clerk I shall no longer oppose it."

Four days being spent in this debate, the public Treaty began next day, Teedyuscung having first nominated a person to take Minutes of the proceedings for him. The person he nominated was one Charles Thompson, who had, at the particular request of Mr. Peters, taken Minutes at the last Easton Treaty, and of whom, it is likely, the Indians had conceived a good opinion from the close attention he gave to the business when the Secretary of the Province seemed confused and threw down his pen.



The Govoernor opened the conference in public, by informing Teedyuscung, that he was glad to meet him once more with his people and some of the Six Nations according to the agreement of November last; He put him in mind of the question that was asked relating to the cause of the breach between the English and the Delawares, and of the answer he gave. He let him know that he had laid the proceedings of that Treaty before Sir William Johnson, appointed by the King sole Agent for Indian Affairs in this Dstirct and that he had deputed Mr. George Croghan to act in his behalf, to attend this Treaty, and enquire into every grievance the Indians may have suffered, either from their brethren of Pennsylvania or the neighboring Provinces.

After this Mr. Croghan, addressing the Indians, told them, "That he was ordered by Sir William Johnson to attend this meeting and to hear any complaints they had to make against their Brother Onas, in respect to his defrauding them of their Lands mentioned in the last Easton Treaty or any other Injuries they had received from any of his Majesty's subjects, and he assured them in the name of Sir William Johnson, he would do every thing in this power to have all differences amicably adjusted to their satisfaction, and agreeable to his orders and instructions."

In answer to this, Teedyuscung having assigned the same cause of the difference between them and the English, that he had at the last Treaty at Easton, and referred the Governor and his people to their own hearts and writings for the truth of what he had said; and having hinted at the injustice of the English in taking all the lands from the Indians, and leaving them no place for a residence, he told the Governor that he now put it in his power to make a lasting peace: That he wanted nothing but what was reasonable; that this land was first given to the Indians by the Almighty Power who made all things; that also, "It has pleased him to convey you to us, and unite us in Friendship in the Manner already mentioned, which was well known by our Ancestors, it is now in your Power, and depends entirely on your care and diligence, that it may not be broken, as it has been, and if it be broken it will be owing to you. This I ask, that I may have some place for a settlement and other good purposes, in which we may both agree; but as I am a free Agent, as well as you, I must not be bound up, but have Liberty to settle where I please."

As the Indian King had been for four or five days (viz. from the day before the public Treaty began, to the time of his delivering this speech) kept almost continually drunk, it is not to be wondered that several parts of his speech, as it stands in



the Minutes, appear dark and confused, as they did to the Governor; more especially as the interpreter, at the time the speech was delivered, was dozed with liquor and want of sleep.

However, after this, being, by the interposition of his council, restrained from liquor, and next morning, when sober, called upon Mr. Croghan, at the desire of the Governor, to explain what he had said the day before, and in particular whether he continued the complaints he had last Fall, about his being defrauded of lands, and where he intended to settle, he made the following speech:

“The complaints I made last Fall I yet continue. I think some lands have been bought by the Proprietary or his Agents from Indians who had not a right to sell, and to whom the Lands did not belong. I think also, when some Lands have been sold to the Proprietary by some Indians who had a right to sell to a certain Place, whether that purchase was to be measured by Miles or Hours Walk, that the Proprietaries have, contrary to agreement or bargain, taken more Lands than they ought to have done, and Lands that belonged to others. I therefore now desire you will produce the Writings and Deeds by which you hold the Land, and let them read in public and examine these, that it may be fully known from what Indians you have bought the Lands you hold, and how far your Purchases extend, that copies of the whole may be laid before King George and published to all the Provinces under his Government. What is fairly bought and paid for I make no further demands about. But if any Lands have been bought of Indians to whom these Lands did not belong, and who had no right to sell them. I expect a satisfaction for these Lands. And if the Proprietaries have taken in more than they bought of the true owners, I expect likewise to be paid for that. But as the persons to whom the Proprietaries may have sold these Lands, which of right belonged to me, have made some Settlements, I do not want to disturb them or to force them to leave them, but I expect a full Satisfaction shall be made to the true owners for these Lands tho’ the Proprietaries, as I said before, might have bought them from persons that that had no right to sell them. As we intend to settle at Wyoming, we want to have certain Boundaries fixed between you and us, and a certain Tract of Land fixed, which it shall not be lawful for us or our Children ever to sell, nor for you or any of your Children ever to buy. We shall have the boundaries fixed all around agreeable to the Draught we give you (here he drew a Draught with chalk on the Table) that we may not be pressed on any side, but have certain boundaries of a Country fixed for the use of our Children forever. And as we intend to make a Settlement at Wyoming and to build different houses from what we

have done hitherto, such as may last not only for a little time, but for our Children after us; we desire you will assist us in making our settlements, and send us persons to instruct us in building houses, and in making such necessities as shall be needful; and that Persons be sent to instruct us in Christian Religion, which may be for our future welfare, and to instruct our Children in reading and in writing; and a fair trade be established between us, and such persons appointed to conduct and manage these affairs as shall be agreeable to us."

Notwithstanding the messages Mr. Croghan and the Governor had sent to Teedyuscung, the promises made at Lancaster, and what both had said in the beginning of the present Treaty, of their willingness and readiness to hear the complaints of the Indians, and to redress their grievances, yet when the Governor came to answer this speech, he told Teedyuscung that "he must refer him to Sir William Johnson; that the orders of his Majesty's Ministers were that the Indians' complaints should be heard before Sir William Johnson only; that Mr. Croghan had informed him he had no power to suffer any altercations on this complaint, and that he had not thought it would be for the good of his Majesty's Service, etc."

"As to the Lands between Shamokin and Wyoming the Proprietaries had never bought them of the Indians and therefore never claimed them under any Indian purchase; that he was pleased with the choice they had made of that Place, and would use all the means in his power to have these Lands settled upon him and his posterity agreeable to his request; and as to the other purposes for which he desired this settlement of Lands, they were so reasonable that he made no doubt, but, on his recommendation of them to the Assembly, they would cheerfully enable him to comply with them."

This speech having been delivered, the Indian King and his Council immediately withdrew to deliberate upon it. The result of this Council was, that they would not go to Sir William Johnson, and that the reasons of their refusal might appear in full strength, they agreed to follow the example of the Governor and to have their speech written down and examined in Council and then read to the Governor. The manner in which the King had before delivered himself in public induced the Council to press this measure now.

Accordingly, next morning they again met, sent for the Secretary, and had the speech written down and carefully examined. But when the King met the Governor at the public conference, and desired that what was written down in Council might be read and accepted as his speech, both the Governor and Mr.

Croghan joined in opposing it. After some debate Teedyuscung finding they would not grant him the privilege they had taken themselves, informed them from his memory, of the substance of what was agreed upon in Council; and after taking notice of the inconsistency that appeared to him in the Governor's telling him at one time, that George Croghan was Sir William Johnson's Deputy, and appointed to act between the English and Indians, and at another, that he had no power, etc., he gave the Governor to understand that he would not go to Sir William Johnson; first, because he did not know Sir William; next, because there were the Nations who had been instrumental to this misunderstanding, by the manner in which they had heretofore treated them, and by selling lands in this Province, and lastly, because the deferring matters might again embroil us in war. He further told the Governor, that he then wanted nothing for his lands, but only that the Deeds might be produced, and well looked into, and copies of them taken and put with the Minutes of the Treaty. This done, he offered to confirm a peace immediately: And, as to the injury he imagined he had received in land affairs, he left that to be decided by the King of England and said he would wait his determination. "Let Copies of the Deeds be sent to the King, and let him judge. I want nothing of the Land till the King hath sent Letters back, and then if any of the Lands be found to belong to me, I expect to be paid for it, and not before."

The Governor finding that Teedyuscung was not to be put off, resolved in appearance to comply with his request. But as it was agreed not to deliver up all the Deeds, and as this might give umbrage to the Indians, Mr. Weiser and Mr. Croghan were privately sent to practice with Teedyuscung, and to get him to be content with the delivery of a part, alleging that the whole of the Deeds was not brought up, but such only as were necessary, and relating to his complaint and the late purchases. Part of two days being spent in these practices, and the Indians in the mean time plied with liquor, the Governor met the Indians, and having assigned some late orders, from the King's Ministers as the cause of his referring Teedyuscung to Sir William Johnson, he told him, that as he so earnestly desired to see the Deeds for the lands, mentioned in the last Treaty, he had brought them with him, and would give Teedyuscung copies of them agreeable to his request. Thereupon some deeds being laid upon the table, the Governor desired that all further debates and altercations concerning lands might rest till they should be fully examined, and looked into by Sir William Johnson, in order to be transmitted to the King of England for his Royal determination. When Teedyuscung was made sensible that the Deeds were delivered, without examina-

tion to see what Deeds they were, he immediately, in the name of the Ten Nations, solemnly concluded a peace. The reading of the Deeds was put off till next day. In the mean time, upon examination, it was found very few Deeds were delivered, and those not sufficient to throw full light into the matter of dispute, which showed there was no design of doing justice, or of making a full and candid enquiry into the complaints of the Indians. The Deed of 1718 was withheld; a paper, called a copy of the last Indian Purchase in 1686, tho' not even attested to be a copy, was produced for a Deed. Mr. Thompson, who was Teedyuscung's Secretary, having, before he knew there was any intention of nominating him to take Minutes, had an opportunity of reading the Treaty in 1728, and seeing there the stress that was laid upon the Deed of 1718, and considering farther that the Governor, as being but lately arrived, might be unacquainted with the matter, thought he could not, consistent with his duty, do less than inform the Governor there was such a Deed. This he did by a letter which he delivered into the Governor's own hands. This however had not the desired effect: For the next day, when the Deeds were again produced, that of 1718 was still wanting. The Proprietary's Agents, it seems, had laid the plan, and it was necessary to prosecute that at all adventures, let the consequence be what it would. For this reason, doubtless, it was that the Deed of 1718 was withheld; that the paper, called a copy, was produced for a Deed, tho' there was no kind of certificate to it to attest that it was even a copy, and blanks were left in two of the most material places, which it cannot well be imagined a true Deed could have, or that the Indians would ever knowingly have executed. However, it was necessary this should be produced, because on it depended the release of 1737 by virtue of which the walk was made, and the greatest part of the land in dispute taken from the Indians. Beside these, were produced a release from the Indians of the Five Nations of the lands on the Susquehanna River, October 11, 1736. A release from the Six Nations of the lands below the mountains eastward to the Delaware River, dated October 25, 1736, with another indorsed on it, dated the 9th of July, 1754. And, lastly, a Deed of Release for the Indian Purchases, dated 22d August, 1749.

Upon finding that the Deed of 1718 was not delivered, notwithstanding the notice given to the Governor, Teedyuscung's Secretary informed Mr. Croghan, the King's Deputy-Agent thereof, by a letter written and delivered into his hands at the table in the time of the public Treaty. The reason in not mentioning this in public was, least, if it came to the Indians ears that they were thus abused, they might break up the conference and go away dissatisfied. The ferment among the Indians and



*Northampton*

BY THE HONOURABLE

WILLIAM DENNY, Esq;

Lieutenant-Governor of the Province of Pennsylvania, and  
Counties of New-Castle, Kent and Suffex on Delaware.

WHEREAS *Frederick Nungesser* hath been recommended unto Me as a *Worth* and fit Person to keep a House of Entertainments, and being requested to grant ~~him~~ a Licence for the same, I do hereby licence and allow the said *Frederick Nungesser* to keep a Public-House in the *Town of Paston* for the selling of *Wine Beer Cyder and other Liquors mixed and unmixed*

until the Tenth Day of *August* next; PROVIDED he shall not at any Time during the said Term, suffer any DRUNKENNESS, unlawful GAMING, or any other Disorders, nor sell any Drink to the *Indians* to debauch or hurt them; but in all Things observe and practice all Laws and Ordinances of this Government to *his* said Employment relating.

GIVEN under my Hand and Seal at Arms, the  
*fifth* Day of *August* in the *Thirty*  
*third* Year of the Reign of our Sovereign Lord KING  
GEORGE the Second, and in the Year of our LORD

1759

*William Denny*





the resolution they had taken to go home but the evening before, upon imagining that some delays in the public business proceeded from a backwardness in the Governor to conclude a peace, gave apparent grounds for this fear. For this same reason it was that the Commissioners from the Assembly, tho' they were sensible the necessary Deeds were not delivered, yet they took no public notice of it, at the time, being in the hopes that, upon more mature deliberation, the Governor would order what were further necessary to be afterwards added and sent to the King and Council. For, a just determination could not be given, while papers and Deeds of such importance were with-held, and as the lives of many of his Majesty's subjects and the alliance of many Indian Nations, depend on a just determination, it was not to be imagined that the Governor would join in deceiving the King and his Council in a matter of so great consequence.

After the foregoing Deeds and papers were produced, and copies of them given, Teedyuscung requested that Mr. Norris, Speaker of the Assembly, together with the Assembly would look into these matters, and send to the King of England a copy of the Deeds and Minutes of this Treaty, and he hoped the Governor and Mr. Croghan would have no objection to this.

#### TREATY OF 1758

During this entire Treaty two things were laboured with the utmost diligence; to lessen the power of Teedyuscung and to save, if possible, a certain character. In both they failed; for Teedyuscung, instead of losing, had increased his power, and established himself at the head of the Five Tribes. The Indians, occupying the lands surrounding the lakes, consisted of three leagues: The Senecas, Mohawks, and Onondagoes, who were called the Fathers, composed the first; The Oneidas, Cayugas, Tuscororas, Nanyicokes, and Conoys (which had united into one tribe), and the Tuteloes, composed the second league; and these two leagues made up what was called the Six Nations. Third league was formed from the Chihohocki (or Delawares), the Wanami, the Munseys, Mawhiccons, and Wapingers. From all these Nations, with the exception of two or three, three were the Chief Sachems here at the Treaty of Easton. The whole number of Indians, by the best account obtainable, amounted to 501.

On Saturday, October 8th, the Governor had the first interview with the Indians, at which very little more passed than the complaints usual at the first meeting. Monday and Tuesday the Indians were in close consultation among themselves, the place of their meeting being Croghan's. And there be it observed, that it afforded some matter of speculation why Croghan, who was there in no public capacity, should have been honored with

a guard at his door. The reason of the Indians meeting at his house was easily accounted for, as he treated them with liquor and gave out that he himself was an Indian. The subject in debate those two days was whether what Teedyuscung had done should be allowed to stand or were they to begin anew? The grand thing aimed at by the Proprietary managers was to get Teedyuscung to retract the charge of fraud and forgery. In order to gain this point the Senecas and Six Nations were privately treated with and prompted to undo what had been done, in order, as it pretended to establish their own authority and gain the credit of the peace. Teedyuscung and his people, absolutely refused to retract anything they had said. He insisted that what was done in the beginning of the war, was done by, and with, the advice and consent of the Senecas; that the reasons he assigned to the Governor for the striking of the English, were true and the only reasons he had. The debates were warm. At length it was agreed that every thing that was already transacted, between Teedyuscung and the English, should stand; that at the opening of the general Council, Teedyuscung should make a short introductory speech, after which the Seneca and other Chiefs without invalidating anything already done, should proceed to business.

Matters thus settled, they broke up on Tuesday about 11 o'clock, and expected to meet the Governor immediately, but the meeting was deferred till the next day.

On Wednesday morning some of the Quakers got together the Chiefs and old men of the several Tribes, in order to smoke a pipe with them. After they had broken up, Mr. Chew of the Council, came to invite the Committee of Assembly to a conference, in order to show them the speech the Governor intended to make to the Indians, and to take their advice thereon; it being agreed before, that nothing should be said to the Indians, but what the Committee of Assembly and Commissioners should be previously acquainted with. The Council and Commissioners being agreed, the Indians were desired to meet; while the Chiefs were calling them together, the Governor agreed to go to dinner, and desired the meeting to be deferred till four o'clock. As the Indians met when they received this, that they might not scatter, they agreed to sit down and wait at the place of meeting till the time appointed. At four o'clock the Governors came, when they had taken their seats, Teedyuscung arose and made a motion to speak, but the Governor of New Jersey said, as he had not yet welcomed the Indians, he desired to be heard first and after welcoming the Indians in the name of his Province, he recapitulated what he had done to obtain an interview with them, confirmed what he had said in the messages he had sent them, professed his

desire to do them justice, and live at peace with them, but insisted upon their delivering up those of his people they had as prisoners among them, without which, he could never be convinced of their sincerity. He further added, that as the Senecas and Cayugas had undertaken to answer his message to the Munseys, he was ready to hear what they, or any Indians there had to say respecting his Province.

As soon as he had done, Teedyuscung arose, and addressing the Governors said, that as he had been desired to invite down several Nations of Indians he had any intercourse with, he had done it; that here they were not met, and if they had anything to say to the Indians, or the Indians to them, they might now speak to each other; that for his own part he had nothing to do but to sit and hear; he had already told the Governor of Pennsylvania the cause why he had struck him, and had concluded a peace with him, for himself and his people, and that every thing which could be done at present was concluded and agreed upon, in order to secure a lasting peace. With this he gave a string.

Then Tagashta, the Seneca, arose and said, That he was very glad the Most High had brought them together with such good countenances; but that the day was now far spent and that the business they were about was weighty and important; he therefore desired it might be deferred for the present and that he might be heard tomorrow morning early. On Thursday they met; the conference was at first interrupted by Teedyuscung coming in drunk, and demanding of the Governor a letter that the Alleghenians had sent by Pisquetumen. This letter contained the speech of the Alleghenians, in answer to the message delivered to them by Frederic Post. The Indians entrusted Post with the carriage of it; but as he went from Shamokin to meet the General, he sent it down by the Indians, and some mistake inclosed it in a packet to Bethlehem; so that when the Indians came to Philadelphia and met the Governor, in order to deliver their speech and belts, they found they had none. This gave them great uneasiness, but the Governor informing them he expected Post at the Treaty, they agreed to go up to Easton and wait his coming; and this they did the readier, as they had some messages for Teedyuscung. But now being informed that the Governor had received from Bethlehem the letter containing their speech, they desired Teedyuscung to request it of the Governor that it might be read, as they were eager to return, and a great deal depended on the answer they were to carry back. As Teedyuscung was too drunk to do business, Mr. Peters told him that the letter should be read at another time, and begged him to have a little patience. This bustle being over Tagashata arose

and spoke, approving what had been said by the Governor of the Jerseys, and declaring that the Minisinks had listened to the advice of the Senekas, and laid down the hatchet; and that they, the Senekas, had also sent the same advice to the Delawares and Minisinks on the Ohio, and hoped they would regard it. After the Indians had finished their speeches, just as the Council was going to break up, Mr. Norris, Speaker of the Assembly, arose and claimed the ear of the Governors, letting them know that he understood reports were propagated among the Indians to his prejudice and that tended to raise uneasiness among them, and set them against the people of the Province. He then called upon Moses Tetamy, a noted Indian, to declare whether he had heard of any person spreading a report among them, the Indians, that he was concerned in the purchase of lands at or near Wyoming. Tetamy observed, that Teedyuscung was too drunk to enter upon that matter now. Mr. Norris then said, that as that was the case, and as he was obliged to go home tomorrow and could not attend another meeting, he took his opportunity, in the presence of both the Governors, and all the gentlemen present, to declare that he was neither directly nor indirectly engaged in the purchase of any lands at or near Wyoming; and that whoever asserted the contrary erred against truth; and he desired Moses Tetamy would inform the Indians of this.

This speech was levelled against G. Croghan who had been spreading some false reports among the Indians, and endeavoring to set Teedyuscung against the people of the Province. As Mr. Norris had no opportunity of canvassing the matter publicly, in order to know what Mr. Croghan had said, he next morning sent for Teedyuscung, who being asked what had passed between him and George Croghan respecting the Wyoming lands, declared,

That in the beginning of this week, G. Croghan came to him and told him, that Isaac Norris and a Quaker who lived in Philadelphia, had been concerned with the New England people in purchasing the lands at Wyoming, and that they had paid the money for the said lands; that though they endeavoured to make the Indians easy and satisfied about it, yet whenever the Indian claim to these lands was mentioned, they could not bear it, and were very uneasy about it; that the said G. Croghan desired him (Teedyuscung) to say nothing about the affair to any body at this Treaty, and that if he did not, it was in the power of him the said George, who acted by virtue of a commission from Sir William Johnson, to set that affair right, and to settle the Indians on the said lands, notwithstanding what these purchasers could do. And Teedyuscung declared, that if this should prove true,



neither he nor any other Indians, would settle on these lands, but would resent the inquiry.

It was evident from the countenance and favour Croghan met with that he did not act of himself in these his endeavours to embroil affairs among the Indians.

On Friday, October 13, a conference was held at which the Governors spoke, and the Allegheny letter was read. At the close of the conference, one Nichos a Mohawk made a speech, which at Con. Wieser's particular request was not then interpreted in public. The substance of the speech was to disclaim Teedyuscung's authority. This Nichos was G. Croghan's father-in-law, and him 'tis thought Croghan had made use of to raise disturbance among the Indians, as he found himself baffled in his other scheme. He could not prejudice Teedyuscung and set him against the people of the Province; he therefore now laboured to set the Indians against him by the same methods, that he attempted the former.

On Sunday, October 15, there was a private conference at Scull's but neither Teedyuscung nor any of his people were there. Next day a conference was held in public at which were read the Minutes of what had passed: When they came to what was said the day before, they stopped; but at the request of the Six Nations' Chief it was read. What concerned Teedyuscung there, seemed little more than whether he should be considered as a King or an Emperor. They did not deny his power over his own Nations, and he never claimed (except in his cups, if then) any authority over the Six Nations; and, as the Governor observed, he expressly declared they were his superiors, and that tho' he acted as a head for his own four Tribes, he acted as a messenger from his uncles.

On Wednesday, October 8th, when the Six Nation Indians came to return an answer, they gave a specimen of their finesse in politics. They were harassed with an Indian war; the Governor called upon them to declare the causes of it. The Chiefs disclaimed concern in it, and declared that it was not by the advice of consent of the public Council of the Nations, tho' they frankly owned some of their young men had been concerned in it. As counsellors they would not undertake to assign the causes of their uneasiness, or what had induced them to strike the English, lest it should appear as if they had countenanced the war, or at least had not been at due pains to prevent it. They therefore left the warriors to speak for themselves. The causes they assigned were the same that had been assigned before. The managers were very earnest to have the Six Nations' Speaker say he spoke for the Delawares. However, Teedyuscung maintained his independence; and as soon as Thomas King, head of the Six

Nations, sat down, he arose and said, that as his uncles had done, he would speak in behalf of his own people; and as his uncles had mentioned several causes of uneasiness, he would now mention one in behalf of the Opines, or Wapings, etc. This was found differently represented in printed Treaty; but as there are several other places liable to objections, if possible, one was to be secured with some notes.

By Thomas King's speech, that what was conjectured in the enquiry relating to the purchase of 1754, was not groundless, and that that purchase was one main cause of the war.

It was found that same effect might be attributed to different causes; for the going away of the Six Nation Chiefs, which those not so clear-sighted as to discover the great dissatisfaction said to have been visible in the countenances of the Indians, attributed to the coldness of the day and the fatigue of long sitting, was in the printed Treaty ascribed to their aversion to Teedyuscung and disapprobation of what he had said. The next day the Munseys, dissatisfied with some part of the Six Nations conduct, demanded and received back the belt by which they had put themselves and their affairs under their direction, and gave it to Teedyuscung. The close of the conference on Friday, October 20th, was nothing but confusion. After the Governor had done, Nichos the Mohawk said the Governor left things in the dark; that neither he nor any of his Chiefs knew what lands he meant; if he spoke of the lands beyond the mountains, they had already confessed their having sold them; but the Governor had their Deeds, why were not these produced and shown to their cousins, the Delawares? Here C. Weiser went and brought the Deed of 1749. Nichos acknowledged the Deed. It was shown to Teedyuscung; but he could not readily be made to understand why it was now brought, all the matters relating to land being as he thought referred to the determination of the King of England. Governor Bernard of the Jerseys, who had something to say, had several times desired to be heard; but as the affair of the Deed so engrossed the attention of the Governor, his council, and interpreter, that no regard was paid to what Governor Bernard desired. In short their behavior on the occasion was very unpolite, that many could not help blushing for them. And at the last, the producing the Deed raised such a commotion among the Indians, that they broke up without giving Governor Bernard an opportunity to speak a word.

Next day a private conference was held with the Chiefs of the Indians. As the people had given no thought to publishing it, the account cannot be proved accurate.

Teedyuscung taking out a string of white and black wampum, told the Council and Commissioners (the Governor was not

there) that he had made enquiry concerning the Deed, produced the day before, and was satisfied his uncles had sold the land described therein; he saw likewise that Nutimus the Delaware Chief had signed the Deed, and found upon inquiry that he had received forty-four dollars, part of the consideration money. This being the case, he could make no dispute about the Deed, but was ready to confirm it; for he wanted to be with his brothers the English. But he observed, that his confirming that deed would not affect the claims he had formerly made; for the lands he thought himself principally wronged in, lay between Tohiccon and the Kittatinny Hills. On this he gave a string. After he had delivered the string Tokahayo, a Cayuga Chief, arose, and in a very warm speech commended the conduct of Teedyuscung, and at the same time severely reprehended that of the English. He told Teedyuscung, 'That he himself and the other Chiefs were obliged to him for his candour and openness; that they plainly perceived he spoke from the Heart, in the same manner they used to do in ancient times, when they held Councils together. They wished they could say as much of the English; but it was plain the English either did not understand Indian affairs, or else did not act and speak with that sincerity and in the manner they ought. When the Indians delivered belts, they were large and long; but when the English returned an answer or spoke, they did it on small belts and trifling little strings. (Among the Indians the size of the belts is always in proportion to their ideas of the greater or less importance of the matters treated of.) And yet the English made the wampum, whereas the Indians were obliged to buy it. But the reason was, the Indians spoke from the heart, the English only from the mouth. Besides, how little the English attended to what was said appeared from this, that several of the belts and strings they (the Indians) had given them, were lost. If the English knew no better how to manage Indian affairs, they should not call them together. Here they had invited them down to brighten the chain of peace, but instead of that, had spent a fortnight, wrangling and disputing about lands. What must the people of Allegheny think of this conduct when they are informed of it by their messengers?'

On Tuesday a public entertainment was given to the Indians, and in the evening the Chiefs were called together by R. Peters and C. Weiser. Hitherto the Indians, tho' several times pressed to it, had deferred giving an answer to the proposal made on behalf of the proprietors to release back to the Indians the lands of the purchase of 1754, west of the Allegheny Mountains, provided the Indians would confirm to them the residue of that purchase. But the Deeds being drawn up agreeable to what the Pro-

prietors proposed, it only remained to persuade the Indians to sign them as drawn. And that night, it was said, that it was done. In public Council they declared they would confirm no more of that land than what was settled in the year 1754, for which only they had received the consideration; but all the rest they reclaimed. Yet by the Deed as drawn, ten or even twenty times as much land was conveyed as was then settled. For the English settlements in 1754 extended but a little way up the Juniata and Sherman's Creek, whereas the new grant reached to the Allegheny Mountains.

At the time much fear was entertained, that the Indians would disapprove, when they learned of the discrepancy, yet, as luck would have it, no dire results occurred.

Charles Thompson was made an adopted son into the Delaware tribe of Indians at the treaty at Easton in 1756. He had been invited by sundry Friends, members of the Peace Association, to attend for them and take minutes in shorthand. It was the proper business of the Secretary of the Governor, the Reverend Richard Peters; but his minutes were so often disputed in the reading of them by the Chief Teedyuscung that Mr. Thompson's inofficial minutes were called for and they, in the opinion of the Indians were true. From their respect to this fact, they forthwith solemnly adopted him into their family under the appropriate name of "Wegh-wu-law-mo-end." It is not a little curious that this name in substance, became his usual appellation during the Revolutionary War; for as secretary of Congress, credence was given to his official reports which was always looked for to settle doubtful news and flying reports, saying on such occasions, "here comes the truth; here is Charles Thompson."

EXTRACT FROM LETTER OF ISRAEL PEMBERTON DATED DECEMBER  
11, 1758

"At the late Treaty, Teedyuscung confirmed the Purchase of 1749; his Motives for this Confirmation were to engage the Six Nations to confirm the Wyoming Lands to him and his people; but such Measures were pursued by our Proprietary Managers, to prevent it and to set the Indians at variance with each other, that all our Arguments, Persuasions and Presents were scarce sufficient to keep them from an open Rupture.

The Business was shamefully delayed from Day to Day, which the Minutes are calculated to screen; but it is well known to us who attended, that the Time was spent in attempting Teedyuscung's Downfall, and silencing or contradicting the Complaints he had made; but he is really more of a Politician than any of his Opponents, whether in or out of our proprietary Council; and if he could be kept sober, might probably soon become Emperor of all the neighboring Nations."





## SECOND JOURNEY

SOUTHWARD ON SOUTH THIRD STREET



E will now proceed on our second journey, which will take us down South Third Street into Fishtown, a section that represents one hundred and fifty years of stunted growth and struggling efforts to keep pace with the rest of the town.

Moving slowly, we note to the right the southwest corner of the Square and Third Street. The first person to take up this corner lot was Moritz Bishop, clock-maker.<sup>6</sup> On it he erected a small building, which he, later, moved to one side. Owing to impaired health, he sold the remainder of the corner lot to Henry Bush, who erected thereon a stone hotel, for many years after known as Widow Bush's Hotel.

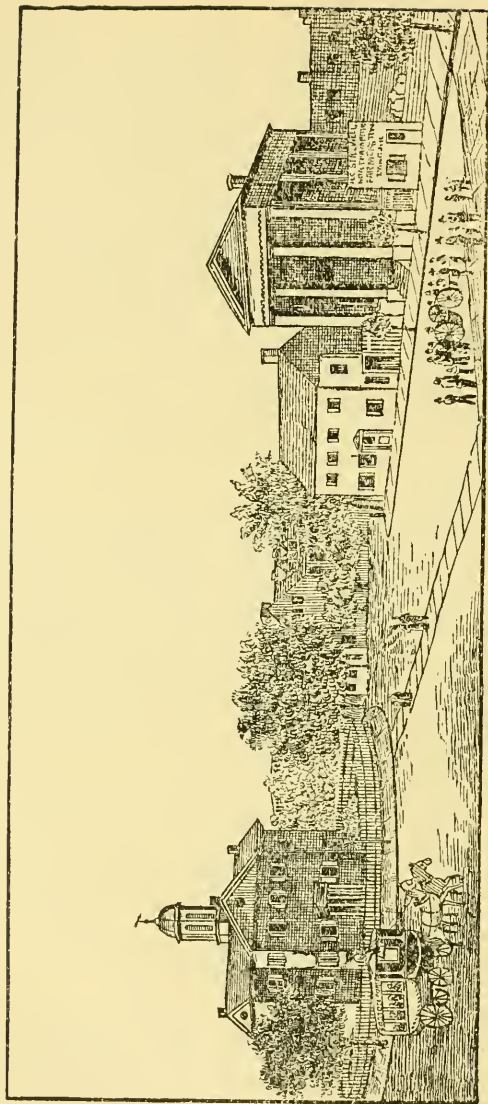
This old stone hotel was demolished in 1869, with all the other buildings that had been constructed there, from time to time, and the entire lot is now covered by the brick structure known as Porers Block.

The next lot, where now stands the nine story building of the First National Bank, was originally purchased by William Craig. On it he built a hotel, and in partnership with John Anderson, secured one of the first licenses in the new county. The business, however, did not thrive as neither of them was a hotel man. Anderson was a promoter and speculator, with a hobby for laying out towns, none of which ever became more than paper plans. William Craig transformed his hotel into a store and later erected a stone dwelling at the southeast corner of Northampton and Sitgreaves streets.<sup>7</sup>

To the left, at the southeast corner of Pine Street stood the first jail. In it were incarcerated during the Pennamite War about fifty of what later became the leading citizens of Wyoming Valley. It was their school of instruction as well as dormitory, where they probably received their first lessons in discipline. This war was the struggle between Pennsylvania and Connecticut for the possession of that part of Northampton County bordering on the Susquehanna River, known as Wyoming.

<sup>6</sup> Bishop carried on the business of clock-making until 1789 when he died at the age of 33 years. During his spare moments, he constructed for himself a clock that displayed remarkable elaborateness of detail and which passed down several generations of the family, and is today a highly prized curio of clock mechanism in one of the modern homes of Alleutown.

<sup>7</sup> William Craig was instrumental in having the new county formed, and was one of the disgruntled purchasers to whom Parsons refers in his letter, regarding the day when lots were first sold. Craig's desire to select his lot below the Square was not granted by Parsons.



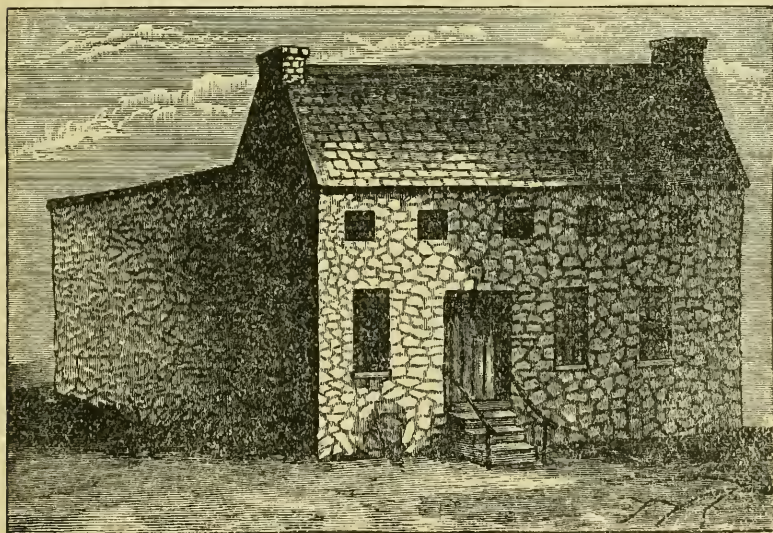
1. Court House. 2. Residence of Governor Andrew Reeder where he bid farewell to the "First Defenders" and where his grandson, Frank Reeder, Jr., addressed the survivors April 18, 1911. 3. Widow Bush's Hotel. 4. Site of Craig and Anderson Hotel.

TUESDAY, APRIL 18, 1911

Easton today paid fitting homage to the survivors of that brave band of men who marched from this town fifty years ago in answer to President Lincoln's memorable call for troops to defend their country and her flag. A royal welcome was given the gallant old veterans and their golden jubilee was a memorable one.

As upon the occasion when they left here as volunteers to participate in that great conflict, the exercises in honor of the heroes were held on South Third Street, but the crowds that assembled on that thoroughfare today were not as excited as those of half a century ago, for then Fort Sumter had been fired upon and there were fears for the nation's safety. As upon that occasion, the exercises were held in front of the building at the northeast corner of Third and Pine streets, then the residence of former Governor Andrew H. Reeder, and today the site of the Reeder building. It was Governor Reeder, who voicing the sentiments of the then residents of Easton, bade the troops God-Speed. Today his grandson, Frank Reeder, Jr., presided at the exercises arranged in honor of the survivors.

The movement in honor of the First Survivors originated at a meeting of the Northampton County Historical and Genealogical Society, when a committee was named to act in con-



First Jail

junction with a similar committee from the Board of Trade. Although Civil War veterans joined in the celebration, it was mainly in the hands of the younger generation. The public schools were closed at 2 o'clock in order that the pupils could participate in the movement. In the procession that marched to the Reeder building were the Easton City Guard, the Spanish-American War Veterans, the High School and pupils of the other schools, the Newsboys' Association, the Newsboys' Fife and Drum Corps, the Boy Scouts and the members of Lafayette Post, No. 217, G. A. R. Throughout the entire city there was a general display of the national colors.

The parade arriving in front of the Reeder building, the marchers were formed in a hollow square and Frank Reeder, Jr., a grand son of Governor Andrew Reeder, who addressed the the departing veterans April 18, 1861, at the same spot, acted as chairman and introduced James Simon, the historian, and T. McKeen Chidsey. The hollow square was formed by the City Guard facing north; the G. A. R. line facing east, and the High School pupils and Newsboys' Association facing west. The survivors of the First Regiment were inside the square.

James Simon, the youngest First Defender who shouldered a gun from Easton and a veteran of the Civil War from 1861 to 1865, gave a history of the regiment, after which the orator of the day, T. McKeen Chidsey, addressed the assemblage concluding as follows:

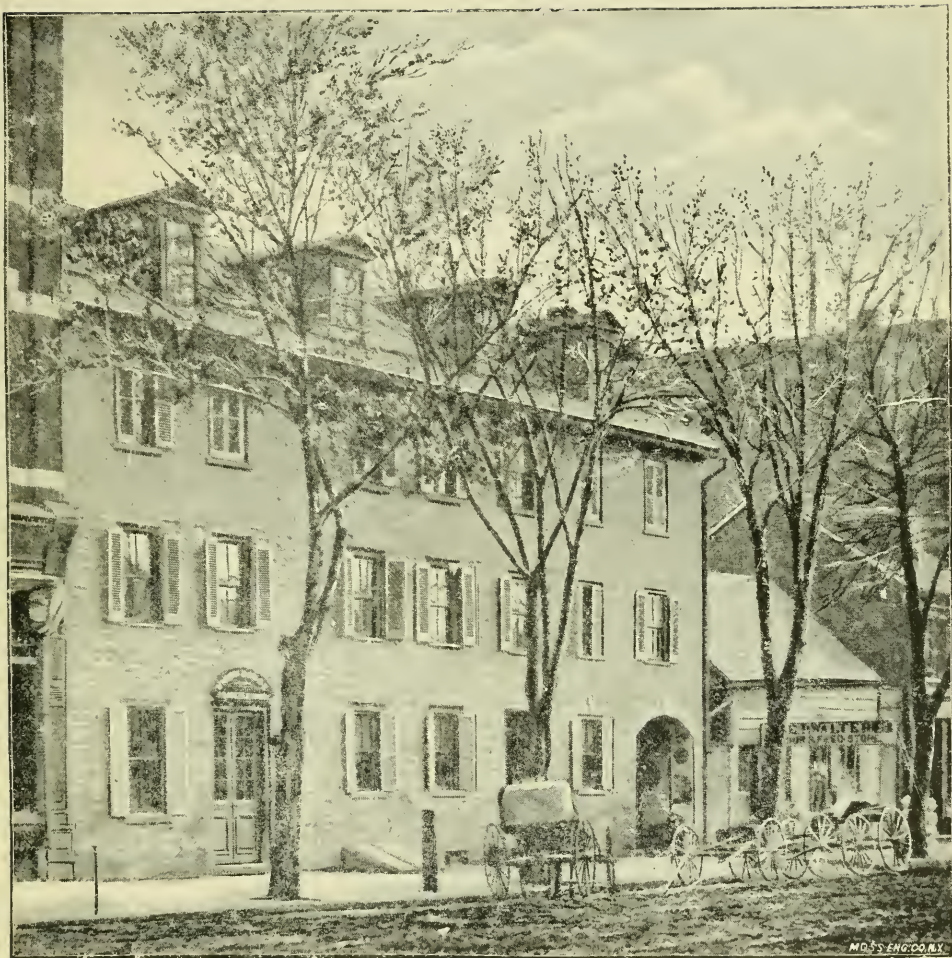
"And right here from this very spot left those who were first to leap in defense of the flag, which was attacked in that great four year battle.

Right here in our midst—in our very presence are some of those First Defenders to whom we owe so much, and to whom I now only too feebly express the thanks and appreciation of the present generation.

Surrounded by conveniences and advantages undreamed of in '61—living in a period of peace and quiet—unable to realize as they do, the sacrifices of those days, the agony of departure from home and friends, the terrible uncertainty of the future that faced them, we can only earnestly pray that we may profit by their example—that we may never lose by forgetfulness the stimulus of their ready response to the call of duty—that we may ever be possessed as they were inspired, with the ennobling love of patriotism and liberty."

All of the surviving members of the four companies of the regiment recruited in Easton were present. They are as follows:





Bull's Head Hotel and Jacob Yohe's Tap House (Photo 1885)



Company B.—Edwin B. Bleckley, Lawrence Bitzer, Levi Fraunfelter, Daniel F. Hine, Max Wik and William H. Ginnard.

Company C.—John Bull, William Wolfram, John Wolfram, John P. Billings, John G. Snyder, Daniel Troxell, Richard Bitters, W. H. Stults, Daniel Laubach, Matthew Kichline, Higgins Laubach, Henry Huber, U. S. Wireback, William Kline, Joseph Vogel, John Broadback, Henry Miller, George Miller, George Friend, Joseph Roney and Charles Barnet.

Company D.—George M. Oberly, Phillip Reichard, Thomas P. Ricketts, James Simon, J. Jacob Gangwere, Edward B. Galligan, Silas Hulsizer, Augustus Stewart, Jacob A. Hawke and Samuel Adams.

Company H.—August S. Heller, John L. Clinton, Charles A. Gosner, John H. Buck and Solon Phillipe.

On the lot next to the jail was erected, in the year 1761, a stone hotel by Henry Rinker, and sold by the Sheriff in 1766 to Henry Kepple of Philadelphia, who in turn sold it to Jacob Meyer of Easton in 1774. Meyer immediately transferred to Conrad Ihrie, Senior, of Forks Township.<sup>8</sup>

Conrad Ihrie, Senior, moved from his farm to this stone building which he converted into a hotel conducted by himself. He became a man of wealth and influence. In the year 1784 he sold the property to Peter Nungesser, a potter, from Raubsville, five miles down the river, who used the building for several years as a dwelling and then, converted it into a hotel which he named Bull's Head."

Some years previous to this Conrad Ihrie, Senior, had purchased of Michael Hart, on the opposite side of the street, at the southwest corner of Pine, two lots now fully covered by the present Drake building and its annex. After disposing of his other property to Nungesser, he erected on these two lots the largest hotel structure in the town, known later as the American Hotel. The building reached from the corner of Pine to the private alley. Across the alley stood an old log house covered with red painted weather-boards. Into this Conrad Ihrie, Senior, moved after disposing of his large hotel to his son, Peter Ihrie. Peter in turn sold it to his son, Peter Ihrie, Junior.

<sup>8</sup> It was in this building that Levers hid the official papers, documents, and money belonging to Congress, the State and the City of Philadelphia when the British occupied that city, and which gave him so much concern in 1778 when he was notified by Conrad Ihrie to vacate, to make room for his new son-in-law John Arndt. But John didn't go to Easton, his father, Jacob Arndt, having deeded over to him the mill property (now the old mill at Bushkill Park), where he remained during the entire period of the Revolutionary War. The Arndt and Ihrie families were near neighbors on the Bushkill. Ihrie owned a farm of a hundred and fifty acres, on both sides of the creek, in the vicinity of Kemmerer's Island. Ihrie, however, insisted on Levers moving away, and threatened to resort to force if he did not vacate. Levers, not being able to find a vacant house in the town, made a temporary residence in Lancaster, but soon returned to Easton.

Conrad Ihrie, Senior, in time secured title to the other two lots, thereby becoming the owner of the entire block with a frontage from Pine to Ferry. These two lots were originally purchased by Colonel Isaac Sidman, on which, near the corner of Ferry, he erected about the year 1789 a frame building that is still standing. In it he conducted a hotel and later a general store until 1785 when he removed to Philadelphia, selling the property to Conrad Ihrie, Junior, who, a few years later, relinquished title in favor of his father, Conrad, Senior, who divided the block into three equal parts. To Peter his son was given the hotel portion, to another son, Benjamin, the middle part, and to John Arndt, his son-in-law, that bordering on Ferry Street. Arndt shortly after the close of the Revolutionary War moved to Easton, making his home in the house formerly owned by Sidman, and later erected one on the corner, to which he removed and where he lived to the end of his days.

Conrad Ihrie, Junior, in the year 1782 transferred the Bushkill Farm back to the Penns, moved to Easton, and purchased a stone hotel of John Schook, on the north side of Northampton Street. This was the Jeremiah Trexler building in which he conducted a general merchandise business from 1754 to 1779. Ihrie continued this as a hotel until he was elected County Treasurer, and later became a land speculator as did also his brother. The Ihries, during the Revolutionary War, accumulated considerable money, which they used to great advantage in purchasing property, following that event when values had shrunk to a minimum, and disposing of it at a maximum profit, thereby increasing their wealth manifold. Unfortunately this wealth and the family influence disappeared with the advent of the generations which followed.

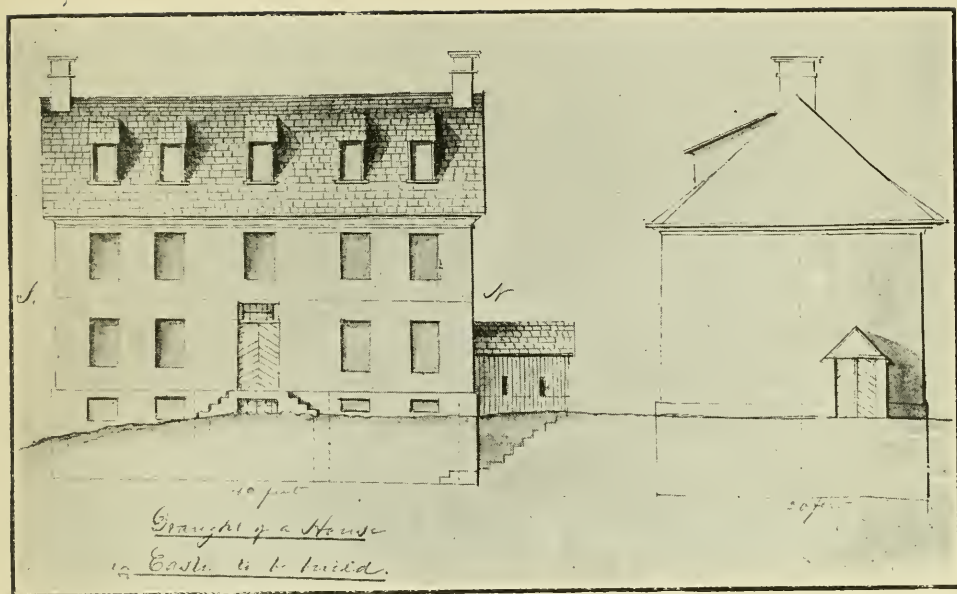
Next to Nungesser's Bull's Head Hotel was a building owned and conducted by Jacob Yohe, son of Adam, called a hotel but which was only a tap-house. Next to this was the home of Frederick Gwinner. On the lot on the corner of Ferry, purchased by him about 1785, Henry Bush built a house, which he sold a year later to Jacob Sigman, a shoemaker. In the year 1847 this building was removed and in its place was erected Odd Fellows Hall, later known as Masonic Hall, for many years the only public hall in the town.<sup>9</sup>

On the southeast corner of Ferry was the property of John Titus, a cabinet maker. His establishment had a fronting on Ferry Street, a short distance from Third.

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<sup>9</sup> In its corner stone, among other things, was deposited the first copy of the first newspaper published in California. The publisher of it was John Bachman, a printer at that time living in California, a son of Sheriff John Bachman, a politician.





Draught of the Moravian House



David Martin Ferry House, 1739 (Photo 1911)





In the southwest corner were two lots selected for the Moravians of Bethlehem, by Timothy Horsefield, Esq., June 1752. Formalities were entered into by John Okley, March 7, 1757. This transaction also included a triangular lot on the Lehigh River, bounded by the river, Third and Lehigh streets and is now used as a coal-yard.

Early in the year 1761 the Moravians began a building to be used for quartering some of their single men and itinerant preachers. According to the plans the upper floor was to be a hall for preaching, the first floor was to be used for the living apartments, while the garret was for sleeping purposes. While the building was being constructed, negotiations were begun in Europe for the purpose of terminating the Moravian economy as it then existed and effecting a new organization, which would have commercial standing and legal recognition. The new organization was to take effect on January 1, 1762, and up to this period there had been expended on this new building 341 pounds, 16 shillings and 11 pence. March 3, 1762, John Okely passed title to these three parcels of land to Bishop Nathaniel Seidel in whose name all Moravian property was being vested.

The records of the Bethlehem Moravians show that the two lots and the building were sold under date of April 18, 1763, to the Easton Lutheran Church wardens, Adam Yohe, Conrad Streuber, Abraham Berlin and Valentine Opp, for 400 pounds. Entry of March 16, 1765, shows that the church wardens paid in full. This transaction did not include the triangular lot at the Lehigh. The Record of Deeds at the Court House show that Bishop Seidel sold under date March 11, 1765, to Conrad Streuber of Lehigh Township, a tanner, in fee for 400 pounds. Nothing is said in this transfer about the Lutheran congregation or any body connected with it. Streuber was a wealthy tanner and evidently purchased this property for his town residence, wherein he died on September 2nd, 1765. Less than 2 months after his decease, on October 20th, the widow sold the property to David Barringer, a shopkeeper. This last transfer is in fee simple and with no reference whatever to the Lutheran congregation, which is conclusive evidence that if the Lutheran church wardens were really interested in its purchase in 1763, they must have relinquished all claim before 1765. And it is safe to presume that they were not the purchasers in 1763.

It is difficult to advance any reason why they would desire ownership of this property or even the use of it, as they were part owners of the log school building on the church lot, corner of Third and Church streets. Their objection to this log building was as a school and not as a place for holding church services. The Moravians used their building, after it was completed, for

church services, and they may have continued these services until the transfer in 1765 or possibly only until the year 1763, the date claimed for the Lutheran purchase. The Moravians furnished itinerant preachers for any denomination, English or German. Possibly the Lutherans did hold services on or about 1763, taking advantage both of the place of meeting and the Moravian clergymen, and thereby permitting the Reformed to occupy the old log school. Negotiations may have been entered into with a view of disposing of this property to the Lutherans as David Barringer informed Muhlenburg that the Lutherans of Easton were forming a congregation and intended purchasing the Moravian building. But whether they succeeded in doing so is not yet made clear.

The original draft of this building and the information of its transfer by the Moravians to subsequent purchasers, is on record at the Pennsylvania Historical Society among sundry papers originally belonging to the Moravian Church. The draft shows the building as facing the east, but the structure itself faced the north. In a painting made prior to its being incorporated into a hotel by Abraham Bachman, are shown windows in the gable end but none on the roof. Bachman made but few changes in the original structure when making it a part of his hotel. In fact, the hotel proper was a new construction and the Moravian building formed only a wing.

The writer has a vivid recollection of this old wing and for upwards of ten years lived on the adjoining property and was present when the structure was demolished.

Johan David Boehringer and wife Gertrude were of the "Sea" congregation of the Moravians and arrived in America in 1743. They withdrew from the Moravian Economy of Nazareth in 1745, and removed to Saucon Township, into a house on the south side of the Lehigh, opposite Bethlehem, where he became a shoemaker.<sup>10</sup>

Boehringer evidently became a past master of the art as we find him endeavoring to establish a permanent location for himself, where it was necessary for those desiring his services to take the work to him. In connection therewith he began what may be called a reformatory for naughty boys and to which he later added the business of making fur hats from the skins of rabbits. Possibly he utilized the spare time of his pupils in corralling the cottontail bunnies in the surrounding mountains.

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<sup>10</sup> This vocation in those days included the education of the customers' children. These educated shoemakers itinerated from house to house and as these numbers were limited their time was fully occupied. They would establish themselves in a convenient part of the building and impart instructions to the children until such time as the repair of all the foot-wear of the family was completed. There were certain fixed charges for the labor and which always included the fixed board and lodging of the all important pedagogical cobbler.

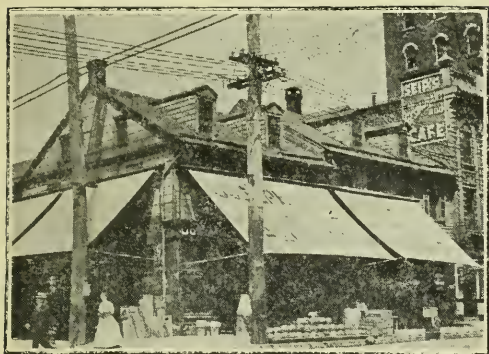
He removed from the south side of the Lehigh to Upper Milford Township where he remained until the year 1757, when he moved to Easton and purchased a lot with a building on it from John Graff, on the northwest corner of Fourth and Ferry streets, now the site of Christ Lutheran church. Here he conducted the business of general merchandise. He lost this property through Sheriff sale in 1782. Boehringer used the Moravian building as a store and residence from 1765 to 1773, when through an endorsement for John Rush, on the south of the Lehigh he became involved and the Sheriff, in 1773 sold the property to Frederick Nungesser, who transferred the business to Boehringer's clerk, Isaac Sidman, at that time a young man from Philadelphia. Sidman married a daughter of Frederick Nungesser April 8, 1774. Nungesser died May 3, 1774, and then his widow occupied the building as a residence. Sidman later became one of the most popular young men in the town. Early in 1776 he purchased the two lots on the northwest corner of Ferry and Third streets, erected a hotel on the second lot, was elected Colonel of the First Regiment of the Militia in that year, which caused a great controversy owing to his youthful appearance. Colonel Sidman a few years later relinquished the hotel business and converted the building, on his new lot, into a store in which he conducted a mercantile business, but five years later he disposed of this property and moved to Philadelphia. Then about the year 1785, when the division of the estate of his late father-in-law, Frederick Nungesser, was taking place, he returned to Easton and built the stone structure at the southwest corner of Northampton Street and Centre Square, where he became the leading merchant in the town. This lot on which the store was erected was the portion of the estate acquired by his wife, and extended back to Bank Street. The next lot to it, facing the square, was the portion allotted to George Nungesser, the oldest son. On it was the original hotel of his father. Here George conducted the business for many years. Colonel Isaac Sidman was a progressive man and was instrumental in having the first sidewalk laid in the town, this was in front of his property. He finally disposed of his mercantile business to his clerks, Titus and Innes, and moved to Philadelphia, but again returned to Easton where he died August 28, 1807.

In the division of the Nungesser estate, the two Moravian lots were divided into three parcels. That portion bordering on the corner of Ferry was given to Catherine, the eldest daughter, the wife of Abraham Bachman, Justice of the Peace of Lower Saucon Township. The middle portion, containing the old Moravian building, fell to the lot of the widow, where she resided with another daughter, Rachel Smith. The third portion became

vested in John Nungesser, second son. Abraham Bachman built the frame house, still standing, at the corner of Ferry, for a residence and which he finally sold to Moses Davis, together with the lot extending along Ferry as far as the present Sunday Call building. In the year 1803 Bachman purchased the other two portions from the heirs, erected a small frame building, still standing on the south corner of the private alley. To this the widow Nungesser removed after vacating the Moravian building. Bachman in 1805 erected a hotel in front of the old Moravian building, used the second floor of the old structure as a dining room. The main floor of the new portion was elevated forming a very commodious portico which was open across the entire front. Bachman gave it the name of "Washington Hotel." He also sold the rear portion of the two lots to Peter Miller, the famous Easton philanthropist and merchant, who constructed thereon his row of brick homes for aged and infirm widows. The building was two and a half stories high with a shingle roof. This roof, about the year 1860, was destroyed by fire, having become ignited through sparks from a conflagration that consumed the hotel stables in the rear. The building was repaired and is now the row of brick residences standing at the corner of Bank and Ferry streets.

Bachman on May 10th, 1815, sold his hotel property to John Brotzman for \$2400. John, about this time, acquired quite a fortune, was a good Democrat, aspired to Democratic honors which even at that early day were expensive luxuries, became the executive of the then rapidly growing town, and in his efforts to reach still higher, became financially involved and the Pennsylvania Bank closed in on their claim for \$13,000 and the Sheriff on August 16th, 1819, sold the hotel as one portion for \$4645 to the Bank, who in turn sold it on April 20th, 1826, to Jacob Abel for \$7540. Abel conducted the hotel until April 6th, 1839, when he sold it to John Bachman of Lower Saucon Township for \$7500. John was also a good Democrat and well equipped with Lower Saucon specie. However, about this time, the Democratic party had increased in number and their requirements likewise inclined upward. This John did not rise to be greater than Sheriff, before he was compelled to relinquish his hotel, selling it to Anthony Transue, his brother-in-law of Bushkill Township, in 1847, for \$8,300. Transue conducted the hotel only a few years, then leased it to Peter Bellis, who there held forth until the year 1861 when Transue sold the property to Feredick Lerch for \$8,000. Lerch converted it into a carriage factory, enclosed the commodious front porch and utilized it as a wareroom in which to display his vehicles. In the bed chambers he lodged his employees and the old Moravian building he retained as the





Residence of John Arndt (Photo 1911)



Residence of Abraham Bachman



Ruins of the Old Glendon Iron Works



dining room. The stables were converted into the factory proper, and the bar-room in the front basement into offices. Lerch relinquished the carriage business in January of the year 1870 and sold the property to H. G. Tombler, wholesale grocer, for \$15,000, who transformed it again into a hotel, gave it the title of "Merchants' Hotel" and leased it to Michael Buck, who was the landlord until 1873 when Tombler sold the property above the alley to P. F. Stier, Conrad Killian and Lewis Roesch, who in turn removed all the old buildings with the exception of the stables on the rear end, and the small frame structure which was below the alley and not included in the sale. These gentlemen erected the three modern brick structures that are there today.

East of Third Street no buildings were constructed until after the War of 1812. This portion of the town was an immense plaza and an unobstructed view of the two rivers was had from this corner (Third and Ferry streets). Our story will now revert to a period when preparations were being made to establish Thomas Penn's long contemplated town. This was about the year 1750. What is now known as the South Side, with lands lying adjacent thereto, forming a level plateau a mile in width, extending several miles from the Delaware River westwardly along the Lehigh, and bordered by the Lehigh Hills or South Mountains, was thickly settled many years before Easton was laid out. The inhabitants of this vast tract of ground were fully aware of its advantages as a town site, but at the present we are interested only in those citizens whose properties bordered on the two rivers. On the Delaware side there were three tracts. The lower was that of Balser Hess, who built his house in 1746. It stood to the left of the lane leading into the city incinerating plant and was demolished in 1906. Next was the property of Anthony Albright. His log house stood on the foundation of the present frame building, on the south corner of Nesquehoning Street and the Delaware road.<sup>11</sup>

Next to this, and forming the corner at the confluence of the two rivers, was the Ferry tract of David Martin. Here in 1739 he erected the stone structure, still standing, in what is now Snufftown. This tract reached to about where the Lehigh Valley Station now stands. From this point, up the Lehigh to about where the bridge of the Eastern and Northern Railroad crosses the Lehigh, was the portion secured by Lawrence Merkle.<sup>12</sup>

<sup>11</sup> Anthony took up this tract about 1748, prior to which he lived in the vicinity of Bethlehem, much to the annoyance of the Moravian brethren, for whom he acted as constable.

<sup>12</sup> Lawrence had his home in a log structure still standing on Canal Street, where it intersects the small thoroughfare known as Huntington Street, in what is called "Peppertown." The building, in time, became also a Ferry House. The chief point of interest, concerning this structure, was centered in the fact that within its walls was begun what is now Lafayette College.

Next to Merkle was the property of John Rush which reached as far west as the present boundary between the South Side and Glendon. Rush's home was a log structure and stood until 1874, surrounded by the buildings of the present Lehigh Valley Railroad shops.

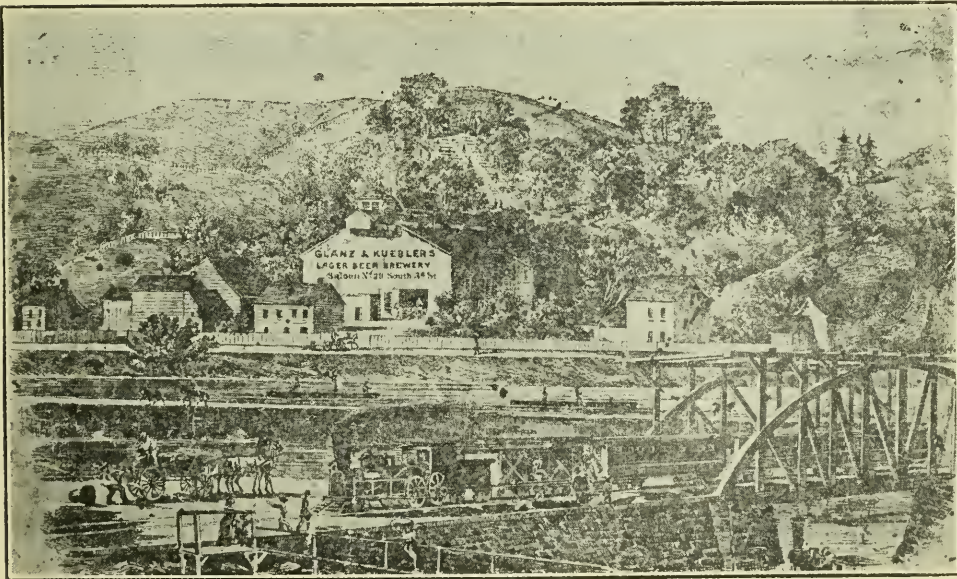
David Martin had, in the year 1739, received rights for a ferry across the Delaware River, extending from Marble Hill to Tinicum Island, down the river. [This must have been Richard's Island or the next one, which was two miles further down, as below this was within the rights of Peter Raub who conducted a ferry at the mouth of the Po-pohatcong Creek, many years before David Martin made his appearance at the Forks. The word "Tinicum" is an English corrupted form of a term, which in the language of the Minnisink Indians means "Island."] Martin acquired land on the Jersey side, reaching from the present railroad bridge northward to about where now is the road, leading from North Main Street under the railroad, to the Delaware, and extending northeastwardly over the hills to certain points. The land next to Martin, and reaching as far as Marble Hill, was owned by a Mr. Turner of Philadelphia. Above this was the extensive place of John Anderson, who lived at what is now Harmony, while back of all these was the tract of John Cox.

Before Martin's time there were two roads leading across Jersey to Raub's Ferry. One from Brunswick and the other from South Jersey and Trenton. These two roads converged near the ferry and later, when Martin began his ferry at the Forks, these two were formed as one road leading into what is now Phillipsburg and continuing as what is now Main street, thence following more in line with what is now Mercer Street, passing the present Lehigh Valley Freight Station and through the little hamlet then known as Phillipsburg. The road led from here to the ferry, over a course of what later became the inclined plane of the Morris Canal, under the present railroad bridges. The landing place was directly opposite the mouth of the Lehigh, and here another road led to the northward, on a slight incline and continuing up what is now North Main Street. All traces of this road were obliterated at the time the Delaware Bridge was constructed, which elevated the ground on the Jersey side to such a height that it became what is now Union Square. The ferry landing on the Pennsylvania side was on a long point of land projecting from the south side of the Lehigh. This point of land was formed through the peculiar manner in which the water of the Lehigh, flowing northeastwardly into that of the Delaware coming from the opposite direction. This peculiarity is still in evidence, even after all the improvements that have taken





Street Scene in Old San Domingo and Last Log House on San Domingo Street (Photo 1911)



A Section of the Old Delaware Ferry Road about 1860 in Rear of Brewery





place at the confluence of these two rivers. It made a very convenient place for the landing of the ferry. The road led from this point, following the present Delaware Canal bed to a short distance below the present railroad bridge, thence at right angles up the hillside at what is now the north end of the Brewery (the large brick chimney of the brewery now stands in the middle of this ancient road). After winding to the top of the hill, it led in a southwesterly direction to the vicinity of Berwick Street and Seitz Avenue, thence to the corner of the Hellertown Road and Line Street, South Side. In 1745 David Martin petitioned for a road to Bethlehem on the north side of the Lehigh, but was advised that the road on the south side was sufficient. The road on the south side, referred to, was what is now known as the Hellertown Road and was the principal highway from the Forks of the Delaware, following the Lehigh Mountains in a southwesterly direction to the Susquehanna. The Forks country was now rapidly filling up with settlers and traffic over the ferry was on an increase, and about the year 1747, David Martin passed to the Great Beyond and the ferry was afterward conducted by his heirs.

Dr. Thomas Greame of Philadelphia, the most intimate friend of Thomas Penn, a man of wealth whose property adjoined that of Thomas Penn, made a trip to the Forks of the Delaware to ascertain what the prospects were for starting a town. After his return to Philadelphia, he wrote a letter to Penn under date of September 18, 1750, of which the following is only an extract, and the first few lines of which fully set forth the character of Thomas Penn—living in England, having abandoned his American residences,—declining to favor his best friend and neighbor, who desired a strip of land which was of no use or benefit whatever to himself.

#### GREAME'S LETTER TO PENN

".....as it does not suit you to part with the land I made proposals concerning my last I am perfectly easy. Only as it was adjoining mine it gave me some taste for it. But I observe Sir, by the few hints I gave you in my last, that you are sufficiently disposed to have a town layed out on your thousand acres in the Forks. On having what I wrote properly bounded by Mr. Peters for which purpose I thought the best thing I could doe, was to sett forth the grounds I went upon in reason at full length, then submit them to Mr. Peters' examination, and then transmit them to you Sir.

Accordingly they are here enclosed and I think have met with Mr. Peters' full approbation, which I am to suppose he at this time or before writes to you. Besides him I only showed

them to Nicholas Scull who was also pleased to say, you would find everything therein advanced to be matters of fact. The reason I have been so reserved in showing them to any body else first, there was no occasion for others to know on what motives you proceeded, but my chief and main objection, was, lest some interested person should draw such a conclusion from them as I have myself, that is by considering what is advanced they would soon see the great convenience and advantage of the town as there mentioned, but at the same time by inference might conclude that a town over against the Forks point in the Jerseys would likewise answer for by that one argument tha tnow exists viz, that the produce of the Forks is carryd over att the Ferry in order to be carryd through the Jersey to Brunswick for a market (which indeed is a monstrous oversight), might easily lead them into the reflection of the expediency of a town on tother side.

Now the owners of the lands on the Jersey side are Mr. John Cox, Mr. Martin who has the ferry, and Messrs. Allen and Turner, the latter two by a late purchase of ten thousand acres, owned near so many miles on the River immediately adjoining the others; and, if they should take the hint of the advantage of a town for the advancement of their own land, don't know but they might sett about it. This being an after reflection of my own, and the arguments used in the enclosed paper standing strong and clear enough without it. I chuse only to communicate this to you, without the participation of any mortal else. It is therefore my opinion the sooner you give directions in this affair the better, for by observation when a town is laid out before the county established there happens little or no dispute amongst the body of the people about it, but when it is otherwise tho' they have no right or claim to the location of such town. Yet they still made a deal of warnngling about it....."

REASONS FOR ERECTING AT THIS TIME A TOWN IN THE FORKS OF THE DELAWARE ON THE 1000 ACRES RESERVED BY THE HONORABLE PROPRIETARY FOR THAT PURPOSE, BEING THE POINT WHERE TWO BRANCHES MEET.

It is very well known that the North Branch from its Rockiness and Rapidity admits of little or no Navigation and generally attended withe Great Danger to those who attempt it, Either in Cannoes or Flatt Bottomed Boats, and the West Branch so shallow, with a fall a few miles above its Entrance into the River, that the same objection lys against it as the other in regard to navigation. Consequently, The first and only Place suited for Trade and Commerce is att the Confluence of the two Branches where the Water is deep and smooth, and continues so, except in tow or three places at most, there is a small abstruccion which

with a moderate Fresh are safely got over till you arrive at Philadelphia, this being established that there is no other point of Land higher up on either Branch that can answer the ends of Trade till you arrive there. It is next to be considered that from this point of Land, at a distance of 70 or 80 miles to the Norward and Eastward, and at the like distance to the Norward and Westward, are many settled inhabitants and daily more settling, these for the reasons aforesaid can have no Place of Trade and Navigation till they come hither, the natural Effort of this will be that they will want a market place there, and for the same there will be Merchants, Purchasers of the Produce, who will be Provided with such Vessels & Craft as shall suit the Navigation of the River to Philadelphia and being always on the spot will be ready to lay hold on every favorable opportunity that may present for the said Navigation.

An other consequence that the situation intended will produce, is by the first obstruction from below this to Philadelphia, being about 20 or 25 miles distant, those within that compass and not far Remote from the Rivers, having the Navigation at all times free and open, will with more convenience to themselves chuse the Forks Point for a Marcat rather than goe any wheres else.

Yet this is not all, but when rightly considered, that at this time there are two large wagon roads, that pass thro the Jerseys, the one from Brunswick, the other from Trenton, Each about 50 miles distant and Both terminate at the Ferry, over against the Forks, the purpose and use of these roads is not only to carry the Jersey produce on that side the River, but the daily practise is to carry the flour made in the Forks, over this Ferry and then by wagon carriage chiefly to Brunswick, it being of the two the Better Road, from whence it is plain and obvious what a share of Trade on the other side of the River would turn this way, would there be found a Marcat there and proper Vessels ready to carry the Produce to Philadelphia. Thus the Forks point would necessarily become the place of Trade not only for the Inhabitants therein and all above them, and for 20 miles below them, but for all that point of the Jerseys, that lye over against them which is extent upon the River, is above a 100 miles now settled.

Now the only objection that bears any color to the contrary of what has been advanced, is respecting its being the Seat of Justice as not being Central enough to all the inhabitants, tho what has been said already, might be a sufficient answer where so many advantages no where else to be had, ought to counter-vail, one is convenience, yet this attended to will vanish as an argument against us.

Who ever has taken notice or knows the Georgraphy of this Country will soon see & discover, that by the situation of the Forks and increase of its inhabitants both on this and the other side of the moutains, that tho when this part of the Province comes to be erected into a County it may be thought fit by the Legislature for the present to extend it to all the back inhabitants, yet in the space of but a few years, there will be wanting a further division of Countys, and that this will be limited to the Second Range of mountains, when this comes to be the case as apparently it will be in some short time, the remotest of the inhabitants will not be above 40 miles to the Seat of Justice a distance not to be complained of in this Country.

But lastly to strengthen the foregoing argument there is a circumstance attending the Forks which incapacitates it for a town of any consequence except the place mentioned. It say its to be maintained that there is no place within the Forks that can be pitched upon that will afford timber sufficient for erecting a Town or even for wood for its inhabitants wthout the assistance of Navigation, which has been shown allready to be very deficient or next to impracticable in that respect. Indeed the place mentioned with so many advantages would be altogether fruitless were it to depend on its own timber or any within the Forks, without the assistance of Navigation.

THOMAS GREAME.

Phila. Sept. 10th, 1750.'

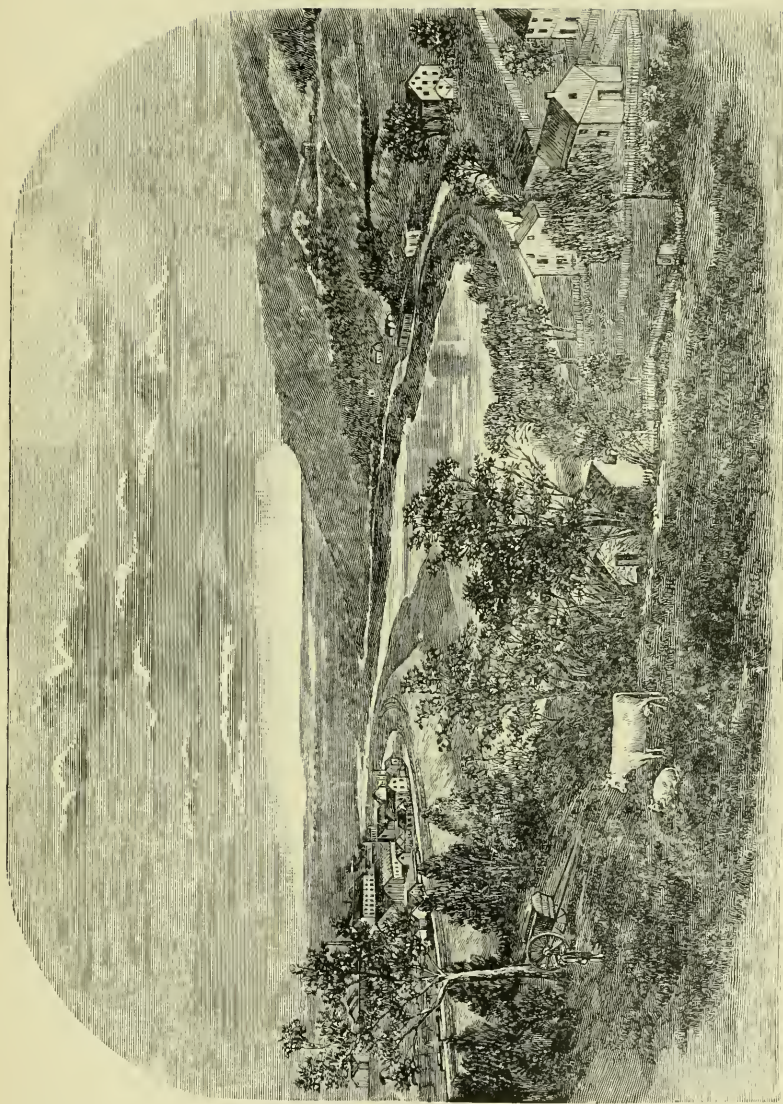
In answer to this Thomas Penn appointed Greame a commissioner for locating the new town and on July 28th, 1751, Dr. Greame and Nicholas Scull, Surveyor General, accompanied by John Okley of Bethlehem, arrived at the Forks for the purpose of making a draft of the proposed town to be submitted to Thomas Penn for his information and inspection.

While these preliminaries were taking place the inhabitants along the Lehigh were petitioning the Assembly for a new county. Their first efforts to this end was the presentation of their request at a meeting of this body, March 11, 1751. March 11, 1752, the Governor signed the bill establishing the new county.

Under date of February 20th, 1752, Nicholas Scull wrote to William Parsons, who was then living in Lancaster County, where he,—as one of the executors of Lynford Lardner—was making settlement of the Lardner estate in that district. In his letter he states that there is considerable talk regarding the offices of the new county.

"We have various conjectures about the officers, particularly that of Prothonotary. Your name is often mentioned among others but as I have not seen the Secretary for more than a week,





Homes of (1) Jacob Keller (2) Anthony Albright (3) Balzer Hess



I can give no certain account how these affairs are to be settled ; but, this I am certain of, viz. that Mr. Peters will leave no stone unturned to serve you."

Peters was successful in having Parsons appointed and on March 7th, William Parsons and Nicholas Scull started for the Forks to open the streets of the new town. They arrived at the Ferry in the evening, where they lodged with John Lefever, who was conducting the Ferry in the interest of the heirs of the late David Martin, and living in Martin's stone Ferry house where he was a licensed hotel keeper. Parsons made this his home until his house, on the corner of Fourth and Northampton streets, was completed. John Lefever, recognizing the fact that there would be some changes taking place in the great highways after the building of the new town, and desiring to have a public house along the principal road, located by warrant in June 1752 a tract of land along the Minnisink trail, whereon he built the stone house, still standing along what is now the main road, a short distance south of Fork's Church near Tatamy. And here in 1753 he presented the following petition to the Courts for a license, which was granted.

"To the wroshippel the justices of the quarter sessions of the peace held at Easton for the County of Northampton for the 19th day of June 1753.....the petition of.....humbly sheweth that your petitioner's dwelling-house is well situated for the entertainment of travelers in forks of Delaware Township, in this County, and your petitioner having heretofore been licensed to keep a house of public entertainment, therefore humbly pray that your worship will be pleased to grant him your recommendation to his honor the Governor for his license to keep a public tavern at his dwelling house aforesaid, and your petitioner as in duty bound shall ever pray.

JOHN LEFEVER."

The following expense account of William Parsons is of sufficient interest to be here quoted.

May 11, 1752.

Received of Richard Paters seven pounds towards defraying the charges of opening the streets of Easton,

	7.0.0
and per John Jones	23.0.0
and in Philadelphia	20.0.0
	<hr/>
	£50.0.0

Account of wages paid workmen for clearing the streets in Easton at 3 shillings per day, they find themselves

May 7, 1752, left Phila. Pa. in company with Nicholas Schull.

Expense at Abington	0. 3.0
“ at the Biller	0. 14.0
“ at Alex Poe’s	0. 8.0
“ at Durham	0. 4.0
“ at Ye Ferry	
“ at John Lefever’s	2. 2.0
After Mr. Scull left me	1. 12.0
<hr/>	
May 14 paid Jacob Bess three and one half days	0. 10.6
May 18 George Reimell	0. 10.0
May 18 Christian Moller	0. 11.0
May 21 Adam Margell—Two and one-half days	0. 7.0
George Reimell—Five days	5.0
Philip Reimell—Three days	9.0
William Marks—Three days	9.0
Albert Valtin—Six and one-half days	
Conrad Valtin—Four days	12.0
Melchoir Young—Four days	12.0
Elias Dietrich—Three days	0. 9.0
Sebastian Kieser—Two days	0. 6.0
Peter Best—Two days	0. 6.0
Jacob Koch—Five days	0. 15.0
Bernhard Walter—Three days	0. 9.0
Michael Blass—Three days	0. 9.0
Conrad Menger—Three days	0. 9.0
Christian Piper—Eight days	1. 4.0
Philip Piper—Six days	0. 18.0
Jacob Nierpas—Five and one-half days	0. 16.0
Garret Snyder—Three and one-half days	0. 10.0
Christian Miller—Two days	0. 10.6
Peter Hess—Seven and one-half days	1. 2.6
Henry Hess—Five days	0. 15.0
George Koon—Eight days	1. 4.0
Anto. Ezer—Six and one-half days	0. 19.6
Melcher Hoy—Six and one-half days	0. 19.6
William Fulbert—Eight days	1. 4.0
Philip Reimell—One day	0. 3.0
George Reimell—per S. W.—One day	0. 3.0
Isaac Lefever—One and one-half days	0. 4.6
George Stongell—Seven days	1. 1.0
Jacob Cough, for boards	2. 2.0
Paid Peterson for going express to Messrs. Brodhead, Dupui, and Van Aten	0. 5.0
Paid John Chapman on acct. running the county line	10. 0.0
	<hr/>
	23. 18.0



June 15, John McMichael, wood cutter on acct. boards	10. 0.0
June 15, Melcher Young	00. 5.0
June 25, Anto Ezer	2.15.0
Aug. 13, E. Sawyer for boards	4. 6.0
Aug. 15, Anto Ezer	5. 8.0
Paid John Finley, mason on acct. by order of ye trustees	5. 8.0
Aug. 18, John Chapman for boards	3. 4.0
Aug. 20, Geo. and Michael Reimell for raising the house	6.12.0

The advantages of Easton as a probable port of commerce was readily seen by those interested in mercantile traffic and the projectors of the town reserved the water front for future revenue purposes. Regardless of the antipathy that Parsons held toward the Moravian Brethren, he was compelled to survey for them as he says, "for the use of the Honorable Proprietary, in order to agree with the Brethren of Bethlehem for the same, who desire to have it granted them for a landing place," and the privileges was also included to construct a wharf 40 feet into the river. The lot was quite extensive for that period and must have been selected with a view to the future. The frontage on the river was 404 feet and on Third Street from the present bridge 336 feet to Lehigh Street, thence down that street 225 feet to the river.<sup>13</sup>

The river front above the bridge was reserved for the new Ferry, which had its landing on the north side of the river at the foot of Fourth Street, and which, consequently, made Fourth Street the principal thoroughfare in the new town. This ferry was an institution of Parson's creation. It was also about this time that the two brick warehouses were constructed. These two buildings, during the Revolutionary War, were used by the Government for storage purposes, Easton having been one of the principal depots in the Commissary Department. During the period of the Revolution, there were stored in these buildings, at one time, 4000 barrels of flour, besides immense quantities of other goods. As the years passed, this river front became the principal wharfage in the town and the entire section, bounded by Third, Lehigh and Fourth streets, was principally devoted to the transportation business, when it became known as San Domingo. From 1790 to 1805, this district as a shipping centre, had reached its highest point.

<sup>13</sup> Beyond a doubt the Moravian economy intended doing an extensive shipping trade, through a line of Durham boats on the Delaware River. Nazareth, their principal source of production was only 7 miles distant making a short haul by wagon. Bethlehem was accessible by water, but they maintained an overland wagon service to Philadelphia. This wagon service evidently proved to be very satisfactory as there is nothing on record to show that they made use of their wharfing privileges, yet, while they sold their two lots on the corner of Ferry Street in 1763, they retained possession of their river lot for nearly 50 years. Just what connection there was between this lot and the stone house for single brethren, they had erected on their other property, is not yet quite clear. Probably the old Moravian building was intended merely for a home for those connected with the enterprise.

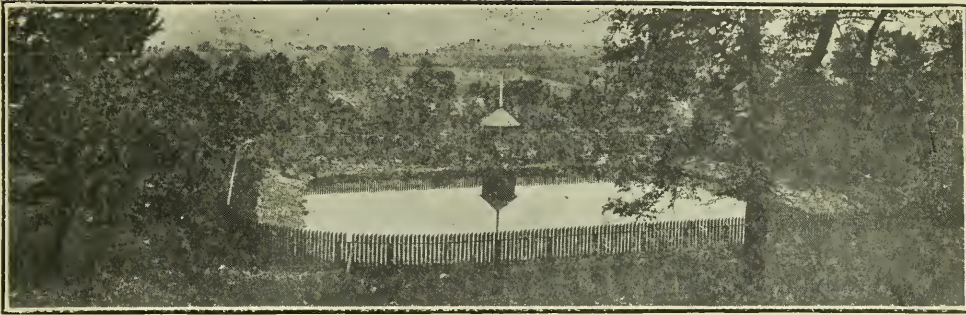


About that time, the Penns disposed of all their landed interests in San Domingo to Jeremiah Piersoll, a commission merchant of Philadelphia. Piersoll converted as much of this land as he could into building lots. The balance he transferred to Nathan Gulick and George Troxell. This portion consisted of the block bounded by the Lehigh, Bank Street, Lehigh Street and Third Street. In 1811 they opened, for public use, what is now Washington Street and the two small courts that intersect each other. On the Third Street side, reaching from this court to the Lehigh, they sold a strip of ground 18 feet wide to the County Commissioners for the purpose of making an anchorage for the chain bridge then about to be constructed. At the northwest corner of Washington, they sold a part to James Hackett, a hatter, who erected thereon in the year 1812 the present stone building which he conducted for a number of years as a hotel. About the year 1800 all the water front of the surrounding district was disposed of by the Penns and soon became lined with new warehouses.

The two Ferries were consolidated and had a common landing at the foot of Third Street.

And now, still within the period of William Parson's time, —1752 to 1757—we will transport ourselves to the top of the hill, on the south side of the Lehigh and take a further view of the transformation scene in the valley below. As our car passes up the hill we note to the right a narrow alley leading at right angles to Canal Street. Where it intersects the latter street, stands the house built by Lawrence Merkle. Merkle had already sold this end of the property to Cox and erected a new house at the other end of the tract, that he retained, near Morgans Hill. This house is still standing although it has undergone many changes and is now a modern residence, the summer home of Mr. Reuben Kolb. Cox transferred his property back to the Penns. When Parsons erected the Ferry in 1752 the building was utilized for the Ferry house.

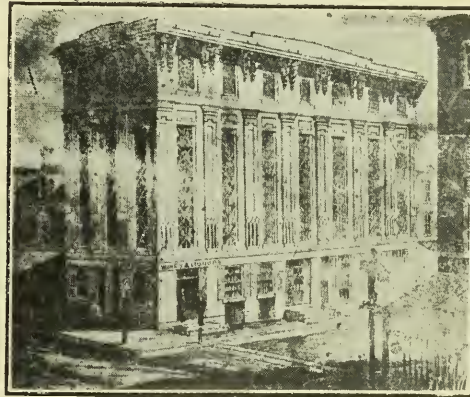
At last we have reached the summit of this portion of Lehigh Hills now called Lachenour Heights, from where we have a grand panoramic view of the scene below. Here, we find Parsons busy with the details necessary in the settlement of the new town; Secretary Peters, Governor Hamilton and Dr. Greame, active in securing advantages beneficial to the embryo metropolis. They acquired the Ferry property from the Martin heirs on the Jersey side of the river, and foreclosed on that portion on the Pennsylvania side, which was held only by lease. They also purchased the property, on the Delaware side, of Balser Hess and Cox's ambition for a rival town caused him to purchase the tract of Anthony Albright, adjoining it. Parsons, in a letter to



### Site of the Old Lutheran Church



Draught of Easton Showing Martin Tract on Jersey  
Side of River



### Odd Fellows' Hall, Later Masonic Hall



Peters, writes that Cox is desirous of disposing of his holdings, as he doubts Albright's honesty and fears he might damage the property. In this letter, he advises Peters to purchase it for the proprietors, as it would benefit them more than anybody else, lying as it does between the other two tracts belonging to Penn. However they were somewhat dilatory and Cox, over-anxious, sold the property to Drumheller, a blacksmith, and thereby vanished the prospects of a rival town on the south side of the Lehigh.

In 1752, a road was opened from the Lehigh Ferry up the hill, and leading into the old ferry road and thence along what is now the Hellertown road, until it intersected with the road from Bethlehem to Durham, thence to Durham—a distance of 14 miles—which became known as the Philadelphia Road. There were considerable changes made to this highway, after stages began running between Easton and Philadelphia, and the distance shortened about 5 miles.

Parsons conducted the Lehigh Ferry and the one over the Delaware, he leased to Nathaniel Vernon. Vernon was ferryman for the Martin heirs, through whom he had acquired some rights which Parsons was inclined to ignore and brought a suit of ejectment to oust Vernon. After five days wrangling before the Court, a verdict was rendered in favor of Vernon and war continued between them until the death of Parsons. The executor of Parson's estate was forced to bring suit for settlement. Finally, Vernon rendered on account of his claims to offset the rent of the Ferry. Many of the items were ridiculous but were allowed by the executor merely to get rid of Vernon. One of the items was for three bowls of punch furnished for Parsons when he moved into his new house; another was for five days' expenses attending court, and lawyer and witness' fees in the suit brought by Parsons.<sup>14</sup>

The two Ferries were consolidated and leased to Louis Gordon for 50 pounds per annum and tenant to keep boats in repair. Gordon sublet to Daniel Brodhead for two years and again renewed. Then later Gordon conducted it himself with Jacob Abel and Peter Ehler as Ferrymen. Then in 1778, Abel and Ehler leased it from Gordon and after the Revolutionary War,

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<sup>14</sup> Parsons writes under date March 12, 1757, "By the enclosed writ, you will perceive that I am obliged to enter into a new dispute with Vernon. He, by some means has got my boat into his possession and refuses to let me have her again."

Vernon was a troublesome citizen. In 1755 he was brought before the court and convicted of selling liquor unlawfully. On this occasion he stood in the middle of the room, sauced the Judge and boasted of being an Englishman and accused all the County Officials, from the Judge down, of crooked dealings. Vernon after a turbulent career, relinquished possession of the Ferry to the Penns and in 1764 removed to Bedford County where he invested his capital in a magnificent plantation of more than a thousand acres. This he divided among his children without making any record of the transaction. During the Revolutionary War, he naturally became a Tory, stubbornly resisting all overtures, the Government confiscated all the property, impoverishing not only himself but all his children.

the Penns sold the Ferry rights to Jeremiah Piersoll, who in turn employed Abraham Horn and Jacob Shouse as Ferrymen. The common landing at this time was at the foot of Third Street.

In the year 1790, Jacob Keller, blacksmith, who some time previous had purchased the Albright plantation from Cox, acquired the corner tract which consisted of 46 acres and included the two Ferry Houses, but by warrant only, and transferred his rights to Shouse and Horn. Shouse resided in the house on the Lehigh and Horn in the old Martin house on the Delaware side. In the year 1805 Jeremiah Piersoll purchased in fee this tract and made satisfactory settlement to Keller for his prior rights. Piersoll disposed of his ferry to Shouse and Horn and part of the tract, which is now Snufftown, to John Ralston who converted it into town lots and sold to various purchasers. The old Martin ferryhouse he conducted as a hotel. Piersoll divided the balance of the tract into small lots which later became known as Peppertown. Ralston's portion soon became quite a settlement and was called Williamstown. Soon after this the State Surveyors appeared on the scene laying plans for a canal to be constructed by the State. Later, the canal itself plowed through, taking away the best houses and virtually snuffed out the town, and thus it acquired the title of "Snufftown." The canal made it a port of entry and the place became compactly settled with boatmen and its flickering light received new energy, and was given the new name of Williamsport.

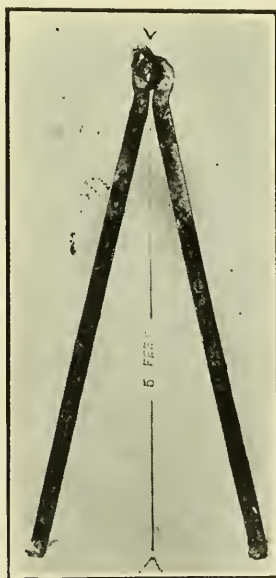
Abraham Horn became the sole owner of the ferry on the Lehigh which he conducted very profitably for a number of years. Then about the year 1795, he conceived the scheme of discontinuing the ferry and constructing a bridge. He selected the narrowest point on the river, which happened to be at the same place as the ferry landing, at the foot of Third Street. In 1796, he as County Commissioner, interested the county in constructing the bridge at this point, and abutments on each side of the river were constructed in 1797 and Horn given the contract to erect the bridge.

The first bridge over the Lehigh was erected at the foot of South Third Street in 1798 by order of the County Commissioners. The abutments were constructed by a Mr. Searles of Bath and the bridge by Abraham Horn, a leading carpenter, and also one of the commissioners. The plan of the bridge was original with Horn, who assumed all responsibility for its success. The design was in the form of an arch of one span, two hundred and eighty feet long, but evidently it was not intended to be its own support as in the contract to build the abutments there was included anchorage for chains. There is apparently





View up Northampton Street About 1865



One of the Four Anchors Used  
by Abraham Horn in His  
First Bridge 1797-8



only one theory as to the use of these chains, for by reason of the omission of piers their support was necessary for holding in position the middle of the bridge. A few days after it was opened for public use, a Mr. Stoever of Lower Saucon Township, on his way home from Easton was crossing with a four-horse team, probably in a hurried manner, which caused the bridge to weaken for he had barely reached the opposite end when the bridge collapsed.

Horn replaced the bridge by another, a year later, with funds furnished by friends who were his creditors and had lost in his first venture.

Some years later an act of legislature was passed granting permission to the county authorities to reimburse Horn for his losses, if they deemed it advisable. Horn about this time entered into politics and was elected to office in the campaign in which the bridge question was the principal issue. Horn then, with his interested friends, prevailed on the county commissioners to reimburse him for the full amount of his losses with interest.

This second bridge remained for less than ten years when it was destroyed by a freshet.



Chain Bridge Over the Lehigh River

It was not replaced until 1811 when the county constructed what was known as the Chain Bridge. This was made with three spans on two stone piers, and withstood several large freshets, but began to weaken about the year 1837, when it was replaced by a wooden structure, with three spans and two piers. This survived the freshet of 1840 but succumbed to that of 1841. Then in the year 1843 another was created with two spans and one pier. This fifth bridge was carried away bodily by the great freshet of 1862 and then replaced by one made of iron tubing. This in turn was condemned in 1889 and another, the seventh one, erected in its place. These two iron bridges were constructed during the period when iron was considered as the best material from which to construct bridges. This latter was made of heavy iron intended to carry over it freight trains of the Easton & Northern Railroad. Fortunately it never came

to pass that this extra strain was placed upon the structure, as the scheme of a railroad crossing it was abandoned. It was then discovered that the bridge was too heavy and liable to collapse with its own weight and it was frequently condemned as unsafe. And now, in the year of our Lord nineteen hundred and twelve, there is being constructed at this place a modern bridge of reinforced concrete, the ninth and in all probability the last, as, by reason of its indestructibility, it should remain indefinitely.

This destruction of old bridges and their piers caused an accumulation of stones and waste bridge material in the bed of the river and this, together with the coal that had been spilled there from time to time during the period of ark navigation, formed a false bottom in the river. In the year 1867 when the Lehigh & Susquehanna Railroad Company were making preparations to cross the river at this point, their bridge engineer undertook to make the base for the pier by constructing a huge box in the bed of the river, filling it with stones and pouring into it upwards of ten thousand barrels of hydraulic cement, believing that it would form a concrete mass sufficient to sustain the weight of the pier. However the action of the under current carried the greater part of the cement down stream, forming a crust over the artificial bottom of the river, down the entire distance to the dam. Upon this apparently solidified base the pier was constructed. The freshets of subsequent years and the natural coroding of cement caused this unsubstantial base to wear away and for a number of years the pier was supported solely by the bridge overhead. In this condition it remained until the year 1903, when during a great freshet the pier collapsed, carrying with it one span of the bridge, and both disappearing under water. The Railroad Company replaced it with a new one of modern concrete construction. This additional accumulation of stone and iron in the bottom of the river was an unlooked for obstacle for the contractors of the new concrete bridge, causing considerable delay in completing this structure.

We will now turn back to the year 1752 and continue our journey westward over this plateau. For many years prior to this date, this entire section, from the Delaware to Glendon Valley, was fully settled and cultivated. The first settlers, besides those previously mentioned, were Peter Lattig, Philip Woodring, Michael Gress, George William Kohl (Kale), Peter Edelman, Philip Odenwelder, Lawrence Kuester, Philip Wendell Opp, John Rush, Melchor Hay, Conrad Hess, Michael Hess—sons of Balser—Powell Reeser, Dr. Frederick Ricker, and some of these had numerous grown sons, making quite a community. The ravine, a short distance southeast of the Kleinhaus green-houses, during the Revolutionary War was the headquarters of Procter's

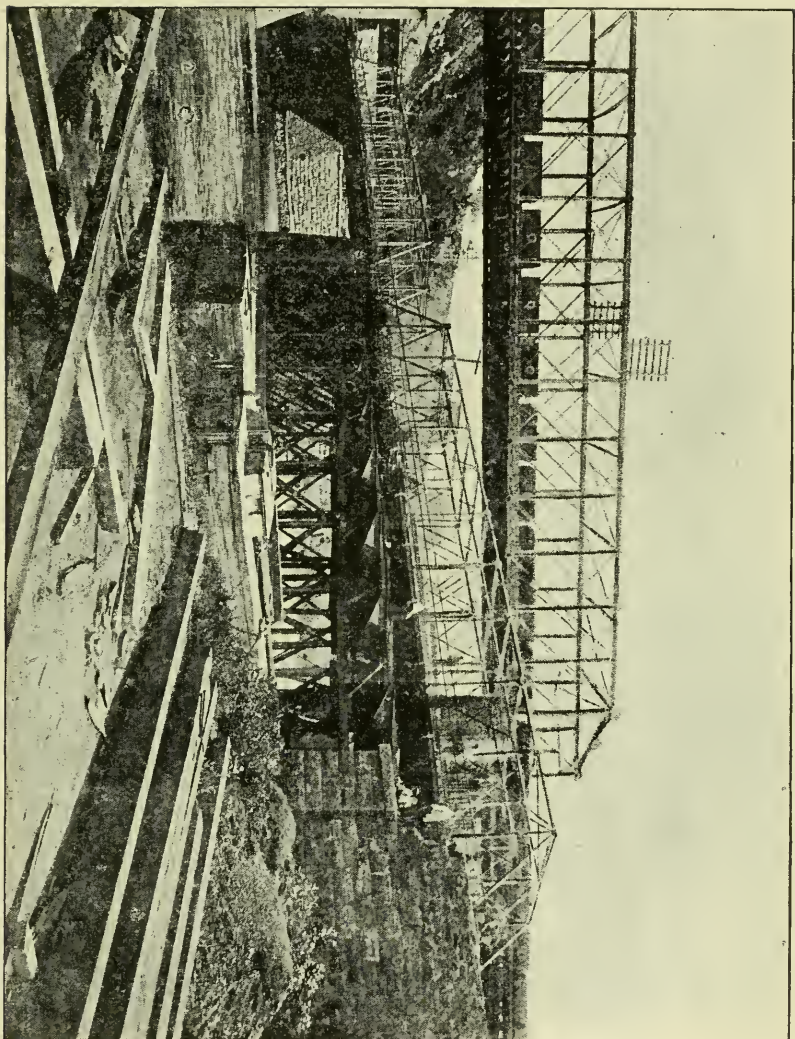
Artillery when not in active service. Here he held a sort of strategic position, easy of access to the River and within a day's journey of either New York or Philadelphia. About fifty years ago, the ruins of improvised brick fire-places were still in evidence through the entire length of the ravine. Tradition says that huge piles of cord wood, placed some distance from the camps were set on fire by Tories and the company formed a bucket brigade and extinguished the fire sustaining a loss of only a part of their firewood. This community had a settled center, the south end was where now is Cedarville, the north end is now Coal Street at the Lehigh. Where the present Philadelphia road, Line Street and the Hellertown road meet, is an old stone house. This was the hotel called "Lofty Oaks" and conducted by Conrad Hess. At the foot of Morgan Hill, on the site of the present reservoir was a church, erected about 1730 which flourished until 1750. It was known as the "CONGREGATION ON THE DELAWARE RIVER BELONGING TO THE LUTHERAN RELIGION." At one time it numbered about 300 people, living in the regions north and east. The burial ground was the present Hay cemetery, to which we now come and from this vantage point we have an extended view up the Lehigh. This burial ground was established by Jeremiah Bast and John Rush as a joint family affair. Melchor Hay and his sons were farmers on the Rush plantation and when Rush failed Hay purchased the property. Permission was then given to bury any of the near neighbors in this cemetery. When the Odenwelders acquired possession they enlarged it for public use and gave it the present name, in honor of Melchor Hay.

This was probably, the largest Lutheran congregation at that period in America. Here worshipped all the Lutherans of upper Jersey. During the first few years services were held only on important religious anniversaries. Later they were held more frequently or whenever an itinerant preacher could be procured.

On the day preceding these special services it was necessary to notify the inhabitants of the events. This was done by building huge bon-fires on the summit of Morgan's Hill. These fires could be seen for forty miles around and, on the following day, there could be found assembled Magnus Decker of upper Jersey, Nicholas Ensel of Sussex, Jacob Lunger from Changewater, John Adam Schnell, Jacob Loeffler and Peter Herring from along the Musconetcong, Nicholas Kern of near Lehigh Gap, John Fein of Finesville, Philip Reimer from Upper Mt. Bethel, Wilhelm Volbrecht from Egypt, Ludwig Klein from Scott's Mountain and others of their neighbors. The members of this remarkable congregation whose names are here recorded, constituted nearly the entire population at the Forks and the regions round-about.



George Raub, Jacob Raub, Peter Raub, Martin Manlin, Michael Raub, Jacob Kister, John Lerch, Michael Meyer, John Bast, Jacob Bast, Jeremiah Bast, Leonard Kister, John Adam Schnell, John Schuch, Magnus Decker, Henrich Decker, Bernhard Wilhelm, Léonard Hartzell, George Wilhelm Koehl, Adam Bayer, John Henrich Kleinhans, Balzer Hess, Peter Hess, Conrad Hess, Michael Hess, Frederick Hess, Michael Bernhard, Laurence Merkel, Frederick Giehrast, Nicholas Ensel, Nicholas Kern, Wilhelm Gahr, Wendel Brechbiehl, John Bleyler, John Feit, John Adam Schwartzwelder, Peter Rieser, Powel Rieser, Mathias Bruch, Jacob Abel, Daniel Wormbsea, Peter Quattlebaum, Leonard Vogelmann, Elias Hesel, John Berger, Frederick Lunger, Abraham Lunger, Dr. Peter Sailer, John Conrad Vogelmann, Michael Wilhelm, Jacob Geyer, Henry Frantz, Henry Giehrast, Paul Reeser, Jacob Rodenhoster, Wilhelm Volbrecht, Peter Moelich, Johan Yost, Rothenberger, Johan Michael Enders (Andrews) Wilhelm Kern, Johan Philip Odenwelder, Jacob Maurer, Jacob Koch, Johan Frantz Mehrbos, Christian Miller, Jacob Gukert, Powell Frantz, Jacob Brotzman, Christian Mohr, Bodrik De Winne, Gerhardt Mohr, Peter Wohleber, Frederick Brotzman, Gottfried Moelich, Michael Schumacher, Johan Schumacher, Godfried Reich, Jacob Zug, Peter Lerch, Jacob Ritschy, Elias Meyer, Mathias Fraunfelder, John Faas, Thomas Fein, Jacob Bentz, Rudolph Dantzeler, Henrich Luck, John Adam Frickeroth, Jacob Beutelman, Wilhelm Kern, Christian Eckert, Christopher Kintzel, Jacob Dech, John Melchior, Godfried Klein, Andrew Grub, Peter Grub, Wilhelm Phillip, Elias Dietrich, George Mathias Otto, Conrad Fritz, Adam Schmidt, John Weiler, John Feber, John Michael Leder, Christopher Falkenberg, Leonard Kiefer, John Bartholomew, Peter Lantz, Nicholas Lantz, Conrad Zeller, John Sherffenstein, Johan Peter Richer, Jacob Schaup, John Bast, Mathias Unzinger, Johan Philip Dick, Philip Bozzerd, Michael Koch, Jacob Paddendorfer, Valentine Schultz, Peter Wolleber, George Reimel, John Peter Edelman, Andrew Miller, George Ditman, John Wildrick, Peter Herring, John Klackner, Johan Philip Weltz, Jacob Miller, Sebastian Keyser, Mathias Schmidt, Mathias Pentz, Henry Reimschmidt, Jacob Weltz, Johan Pohl, Jacob Reich, Jacob Trieb, Joseph Aninger, Anton Hener, Johan Drumheller, George Shick, John Daniel Reinheimer, George Henry Unangst, Philip Opp, George Micheal Krauss, John Peter Schonfelter, John Christian Heil, Geo. Sickman, Jacob Kutzler, John Enneger, Henry Schrenk, Jacob Loeffler, Christopher Falkenberger, Ludwig Ditman, Johan Jacob Peisher, Henry Haudenshield, Jacob Ritter, John Conrad Wollenweber, Jacob Rumfelt, John Ludwig Repsher, Philip Wendel Opp, Jacob Klipel, Powel Kuntz, Henry



Demolishing the Bridge of 1862, June 1889



Salmon, Baltzer Dielman, Frederick Kuhn, Mathias Unsinger, Jacob Zeller. Not only these but their wives and grown children helped to swell the membership, making a congregation of nearly three hundred people. This, certainly, is a remarkable showing for so early a period which was prior to the laying out of the county of Northampton and of the town of Easton, in 1752. Its disruption was caused by factional feuds, sectional warring being constant between the Jerseyites and the Pennsylvanians. The great number of the English speaking people of the Jersey side, influenced, to a surprising degree, the German element living in their midst and these poor deluded Germans began aping their English neighbors and imagined themselves a little better than their despised German brethren on the other side of the river who remained true to the tradition of their sires, maintaining intercourse with each other in the language of their Fatherland. The German Jerseyites, not only acquired the English language but evinced a desire to have their name appear in English form. This was unfortunate for not many years later, the different branches of many of these families utterly failed to recognize the relationship existing between them. While some of these adopted names were of proper English equivalent, others show a lack of knowledge in the translation of the German term to that of English. Some of these are more noticeable than others, as, for instance, we take the case of the two brothers by the name of Moelich. One of these lived in Williams township and maintained the name in its original form while the other changed his to Mellick. He remained on the Jersey side of the river, built the old stone house still standing at Carpenterville. They became entirely lost to each other. Another prominent name of the period in review was that of Zimmerman who changed his name to Carpenter. Johannes Fein became the founder of Finesville. Johannes Feit clung to his proper name although some of his family run along, for some years, as Fight. This transition certainly is more phonetic than correct. The next is the compound name, Holtz-Heysen. Someone of this name, evidently, not content with one change, handed down to posterity, three ways of spelling it. Schoeff, evidently, was in earnest in making the change as he lived for several years under the name of Sheep, the English equivalent. His descendants, however, grew up Sharp and the family is quite numerous through Jersey under that name. Reeser was represented by three brothers, two of whom, retained the name while the other omitted the last letter and this branch became the well-known family by the name of Reese. The descendants of Hans Ludwig Klein, seceded from the Lutheran denomination entirely and found an agreeable place in the Presbyterian camp where they are well represented



under the English name, Cline. Two brothers by the name Rothenberger, settled along the river bank a short distance below the present railroad bridges, under the name of Rosenberger. One of these, later, removed across the river into Bucks County, retaining the name, Rosenberger. The other raised a large family who made the change into Roseberger, Rosenberg and Roseberry. The original plantation remained in the possession of the latter branch and became known as Roseberry's Fishery.

Dammer became Tammer, and later, Tomer. Schubmann was changed to Shipman. Brechbiel turned into Brakely. There were a great many other changes in these German names but the change was not so far removed from the original.

This transition of names and ideas also had its influence on the Pennsylvania side of the river where a few changes were made. One of particular note is that of Leonard Keuster, a distiller in Williams township. He had a large family a number of whom migrated to different parts of the province and assumed different names. One of these was Kessler, after whom, the village of Kesslersville, in Plainfield Township, is named. Another went to what is now Lehigh County under the name of Kistler. Another went into what is now Monroe County and his descendants became known as Custard. A part of this latter branch settled in Ohio and omitted the last letter, producing the name of Custar, General Custer, the noted military leader, was one of this branch.

The precise time when the church, belonging to this congregation, was erected, will probably never be known. Neither has the year, in which the congregation was formed, been determined.

John Casper Stoever arrived in America in 1728. He then was twenty-one years of age. He immediately proceeded to the interior of the Province and began forming congregations among the scattered settlers. In this congregation on the Delaware, he records baptisms in 1733. The regular church records began in 1740, at which time, Johan Justice Jacob Birckenstock, an itinerant preacher or reader, he not having been ordained to preach, assumed charge and continued to officiate here in connection with three other congregations along the south side of the Lehigh mountain between the Delaware and Schuylkill rivers. He was a man of education and was assessed as clerk. In those days, the educated emigrants who possessed little or no knowledge of trades, were compelled to seek a vocation to which they were more adapted, and, as there was a great demand for preachers and teachers, these men of profession turned their attention to missionary work. Both Stoever and Birckenstock were men of exceptional ability and did great service in the cause of Luther-



anism in the colony. These two, among others of these itinerant preachers, paved the way for Muhlenberg, who, clothed with ministerial power, arrived in America, a dozen years later.

Muhlenberg evidently did not recognize any unordained minister and persistently refused to ordain either Stoever or Birckenstock. The work of these itinerant preachers was of a very different character from that of Muhlenberg. They, as pioneer missionaries, were obliged to deal with the rude and gross condition of a neglected generation of people, gathered together to listen to the word of God for the first time. There was no organization and no mode of worship. There was total ignorance on the part of the rising generation, and, in general, all the rudeness of the primitive and pioneer life. There was no one in the Pennsylvania wilderness who was capable of examining or ordaining these workers, or even of administering the holy sacrament. They officiated in the individual capacity and not like Muhlenberg, as a special representative of a powerful missionary institution in Europe and of the civil government in London. However, there was no mistaking their adherence to the unaltered Augsburg Confession. Muhlenberg's persistent hostility toward these indefatigable workers was really the means of bringing about the very conditions that he deplores in his communications to the home body and it was only of late years that these early unordained missionaries received the credit due them. Stoever organized this congregation between 1728 and 1730, served it for a few years longer as we find a baptism by him in 1737 and, then probably, relinquished his charge entirely as, about this time, he was confining himself to the territory west of the Schuylkill.

Birckenstock assumed charge in 1739 and began systematic record in 1740. He also entered a memorandum, on the inside front cover of the Record Book, of two baptisms by Stoever, one of 1733 and the other 1737. He, evidently, was popular with the congregation as it was during his pastorate that their membership made rapid increase. In year 1749 he made a trip to Europe to become ordained and to raise a fund for religious purposes in America. He, unfortunately, died while abroad and the congregation was reduced to the necessity of employing any itinerant who happened to be in the vicinity. Muhlenberg records a visit to this congregation in 1747 and apologizes for so doing by saying that he was urgently requested, by friends, to make the visit. He, evidently, did not know much about these two congregations as he also mentions them as "two small congregations existing at the Forks." Whether he desired to ignore them entirely or to make them appear of little consequence, as, at that time, one of

these congregations, under review, could show the largest membership of any Lutheran congregation in America.

The year 1750 marked an epoch in the history of this congregation, Ludolph Henry Schrenk, one of Muhlenberg's emissaries, assumed the pastoral charge. The smouldering embers of discontent now bursts forth in flames of disruption. The Jersey faction seceded from the congregation and established a church of their own in Greenwich township, about two miles east of the Delaware, near what is now Stewartsville, Warren County, New Jersey. Here, they built a church, covering the roof of it with straw. It became known as Straw Church, and is so called even to this day. They, some years later, adopted the title of St. James Evangelical Lutheran Congregation in Greenwich.

The Pennsylvania faction of the old congregation, with a few of the Jerseyites who still remained loyal, are recorded in the church book as follows:

A list of those who are minded to hold to the congregation here and what they are willing to give yearly, as long as each chooses. Should, however, one or another quit, he shall inform the deacons that he no longer holds thereto.

Gottfried Moelich .....	£ 1
Peter Moelich .....	15 Sh.
George Raub .....	20 Sh.
John Bast .....	15 Sh.
Jacob Loeffler .....	10 Sh.
Jacob Grub .....	8 Sh.
Wilhelm Volbrecht .....	5 Sh.
Loenard Kister .....	£ 1
John Philip Dick .....	3 Sh.
George Schuk .....	2 Sh.
Dom. Schmitt .....	8 Sh.
Jacob Brotzman .....	7 Sh.
Balzer Hess .....	5 Sh.
Michael Wilhelm .....	£ 1
Peter Seiler .....	10 Sh.
Christian Eckert .....	18 Sh.
Mathias Fraunfelder .....	4 Sh.
John Fein .....	5 Sh.
John Feit .....	6 Sh.
Peter Lantz .....	5 Sh.
Michael Roseberger .....	6 Sh.
Yost Roseberger .....	6 Sh.
Elias Dietrich .....	5 Sh.
Jacob Lerch .....	5 Sh.
George Ditmar .....	5 Sh.

John Sharps .....	7	Sh. 6 D.
Jacob Ritter .....		4 Sh.
Frederick Lungcr .....		9 Sh.
Dorothy Rothenhofer .....	7	Sh. 6 D.
Frederick Dick .....	2	Sh. 6 D.
Peter Herring .....		5 Sh.
John Peter Edelman .....		3 Sh.
John Ludwig Klein .....	7	Sh. 6 D.
Henry Dammer .....	7	Sh. 6 D.
John Erdoster .....		2 Sh.
Christian Jacob Schuk .....		* * *
Philip Feister .....		2 Sh.
John Michael Meyer .....		3 Sh.
Philip Otewaller .....		4 Sh.
Philip Reimel .....		2 Sh.
John Miniger .....		3 Sh.
Jacob Zeller .....	2	Sh. 6 D.
Jacob Richer .....		4 Sh.
Bernhard Miller .....		4 Sh.
John Daniel Reinheimer .....		4 Sh.

Five of these were at this time, residents of New Jersey and th records show the names of the two Rosebergers crossed out. Evidently, persuasion was brought to bear on these two worthies by the Jerseyites. Some twenty years later when the first records of the Straw church were begun, we find recorded the names of these two Rosberger, along with those of Fein, Feit, Diterich, Sharps, Ritter, Lungcr, Herring, Klein and Dammer under the changed form of Tomer.

The old congregation appeared to thrive for awhile. The list of communicants in the spring of 1750 was 53, in December of that year, 37, April 1751, 26, November 1751, 23, May 1752, 62, November 1752, 2, April 1753, 122, including ten confirmed, 1754, 37, 1755, 77. In April 1753 apparently was a rally day as the records for this occasion show the names of many of the Jerseyites, also some of the former Saucon congregation, at that time, known as the Williamston and Sacona and, at the present, old Williams. Probably, this large attendance was caused by one of the visits of Muhlenberg, who, about this time, had made a name for himself and cleared the field of many of the itinerant readers. While Muhlenberg was creating a substantial ministerium, he was reducing the force of school teachers as all the itinerants were teachers as well as preachers and they were equally as popular as those furnished by Muhlenberg. The eastern end of Williams townshiup as well as many other parts of the Pennsylvania wilderness, depended on these itinerant preachers for many years after Muhlenberg's time.

Just when this old congregation ceased to exist as a unit, has not yet been determined but services were held periodically until about 1815. Occasionally, services were held in the old church by the few adherents of the Reformed denomination. The burying ground for this territory was what is now known as Hay's cemetery. Here, about 1815, the remnant of the old congregation, erected a building or what might be termed, a shed, in which they held services occasionally. The majority of the members of the old congregation, about this time, became identified with the congregation at the Old Williams. About the year 1820, the old church building was demolished and the stone part of it was used in the construction of the stone building directly west, along the opposite side of the Philadelphia road and which, after undergoing another change in the year 1907 is now a modern residence and bears no evidence as being part of the old church edifice.

The supposition that this old congregation affiliated with the one at Easton, in the year 1755, at the time of the erection of what was locally called, the Charity school, where Lutheran services were also held occasionally, is erroneous, as very few of the names appear on the records of this new congregation and these names were only of those who had taken up their residence in Easton.

Muhlenberg's antagonism toward these itinerant preacher-teachers was shared by his disciples and they kept up a constant strife until long after the Revolutionary war. One of these regulars held forth at the Straw church, and, when the parents of a month old babe that had not yet been baptized, fearing that death might overtake the little one, sent for this disciple of Muhlenberg to perform the ceremony, there being no other minister in the neighborhood at the time, he graciously complied. However, he enters on the records of his congregation, "Baptized in Williams township, a case of necessity, a child named (here giving the names of the child and parents)" In the space allotted to sponsors, we find this statement, "besides the parents of the child, were present, the grand parents, ———. Owing to they being from a community in which they maintained disorderly preachers, they were rejected as sponsors." The grandfather, here referred to, was, at the time, a leading man of Williams township, sheriff of Northampton county and served two terms in the State Legislature.

Many of these ambassadors of the Lord whose ordination occurred early in the American crusade, were not made of the best of mankind and were susceptible to vanity and malice. Probably, credit is due these ancient communicants of Williams town-





Lawrence Merkle's House, 1740; Ferry House, 1752; Lafayette College, 1832 Photo 1911)



Conrad Hess's Hotel, "Lofty Oaks"



View Up the Lehigh Showing Chain Dam and Island Park





ship, for sound judgment in maintaining itinerant preachers for so many years.

In the valley below us are the ruins of the Glendon Iron Furnaces, erected when iron was king, with domains in the Lehigh Valley. This concern flourished, notwithstanding its reckless policy of magnificent extravagance and only succumbed with the advent of steel.

We will now proceed eastwardly via Canal Street, stopping a few minutes in front of the old College Building and note its beginning.

#### BEGINNING OF LAFAYETTE COLLEGE

February 14, 1832.

Lafayette College—This institution is about going into effect at this place on the first of April next. The Trustees have taken Mr. Christopher Midler's farm, south of the Lehigh bridge, adjoining the borough, with all the buildings, for the institution. The Rev. George Junkin, at present principal of the manuel labor school at Germantown, had been appointed President of the college. The other professors have not as yet been selected. The institution will combine agriculture and manuel labor, with the usual course of collegiate studies. The terms of charter authorize the taking of scholars of any grade, and permits them to graduate in any or all the branches.

The excellent location of the college, about equidistant from Philadelphia and New York, the high character and standing of the President, and the cheapness with which the students can be maintained and taught, we trust, will make this institution flourishing and eminently useful.

May 9th, 1832.

LaFayette College—The Summer term or session of this institution will commence tomorrow.

The location of the institution, immediately across the river Lehigh from this place, on a fertile and productive farm—the combination of agriculture and manuel labor, with the course of studies, thus giving to the students habits of industry, and expertness in the use of tools and ordinary labor, and preserving their health by three hours of useful and laborious exercise per day, cannot fail to make it popular, if properly conducted.

The Rev. Mr. Junkin, late of the Germantown Manuel Labor Academy, is the president of the Institution, and Dr. F. A. Rauch professor of German. The appointment of the other instructors rests with the president of the College. From his character and talents we feel satisfied that the various departments are and will continue to be well filled.

It is already ascertained that there will be from 40 to 50 students to commence with, and as the merits of the institution become known and appreciated, we are sanguine in believing the number will be increased as fast as accommodations can be furnished for them.

In answer to various enquiries as to terms, we learn they are as follows:

For tuition, lodging and the use of tools, \$40 per annum. Boarding, \$1.50 per week. Good testimonial of moral character is required, and \$10 per quarter to be paid in advance.

July 4th, 1832.

In the evening the Washington and Franklin Literary Society attached to Lafayette College, with the Board of Trustees and the clergy of the place, assembled at the College in procession and proceeded to the Presbyterian Church, where the Declaration of Independence was read in a very handsome manner by A. Prior, Esq., and an address delivered by J. M. Porter, Esq. We had not the pleasure to hear it, having been absent, but we learn from those who did that it was one of the gentleman's best efforts. It is to be published.

#### FIRST FALL OPENING OF LAFAYETTE COLLEGE 1832

The Trustees of LaFayette College have determined on opening the classes regularly for the college course, with the beginning of the winter session. The institution has now sixty four pupils in it, and would have upwards of an hundred, had they buildings sufficient for their accommodation.

The prospects of success have induced the trustees to open a subscription in aid of the funds to purchase a permanent location, which in the course of a few days will be submitted to their fellow-citizens, and as introductory thereto the Rev. Mr. Junkin, President of the Institution, will, on Friday evening next (August 31st, 1832) at early candle light in the Lutherean Church, deliver an address explanatory of the course of instruction and employment, and other matters of interest connected with the college.

We trust that our citizens will endeavor to attend. The address is intended merely to make known the necessary facts and information to the citizens preparatory to active operations in behalf of the college. It is not intended to take up any collection on that evening.

The meeting was reported as follows:

On Friday evening last (August 31, 1832) the Rev. Mr. Junkin delivered in the Lutheran Church, a discourse on the subject of education, accompanied by an explanation of the

course of studies and labor practised at the LaFayette College, located at this place.

Those who heard the address speak of it as one of great ability, and showed the force and acumen of the mind of its author,—the explanation of the course of exercises at the college, which, as the public are aware, is conducted on the plan of manual labor, was quite satisfactory. There is no doubt that with the proper buildings and the necessary quantity of land furnished to the institution, the expense of education may be reduced by the combination of manual labor to \$50 or \$60 per month, boarding and lodging included.

This would be a great desideratum and in such a result our town, nay the whole country, is deeply interested. Subscriptions in aid of the funds of the college, with the view to purchase of a site and erecting buildings, are about to be circulated.

The present faculty of the college are: Rev. Geo. Junkin, President; Charles F. McCay, professor of mathematics, philosophy, etc.; Dr. S. D. Gross, mineralogy and chemistry; J. S. Coon, languages. The German professorship is vacant.

We will now return to Centre Square, which terminates our second journey.








THIRD JOURNEY  
NORTHWARD ON NORTH THIRD STREET

Ho! Lads, put on the Black Cockade,  
And follow the rolling drum;  
The Battle-field be our parade,  
And our cry, The Britons Come!

St. George's Cross, that proudly waves  
O'er many a land and sea,  
May be a guide for hireling slaves,  
But not the flag for me.

ING the songs of the Hudson! Revel in the glories of Bunker Hill! Shout the Fall of Yorktown! 'Tis well! Battle Fields of a day! Here the heart bows down. Here is reverence; deeds of sacrifice! This is old Northampton, an Empire of Resources, Washington's granary; its devastation the desire of the British invader, but baffled by the immortal commander. Old Northampton's men of the hour, penniless and hungry, at the front; battling for the honor and supremacy of a new nation; their pay three months in arrears, the State Treasury depleted by Congress to pay the New England troops, no money for its own. Massachusetts declining to meet its obligations; old Northampton's northern border threatened with an invasion of Canadian-British and savage Indians; Washington's army retreating across Jersey, in baffling contest with a superior force, and finally culminating in the smoke of battle: Princeton, Trenton, Germantown, Brandywine.

Harken to the roar of artillery and musketry! The rumbling, jumbling of the hundreds of wagons and steeds with their loads of maimed and dying, jostling pell mell overland into old Northampton, dropping hundreds of its bleeding dead by the wayside! Yonder in the Union Church are quartered more than two hundred of the wounded, here in the old Temple of Justice a hundred more, there in the County's jail, its prisoners turned loose to make room, are many more. On come the gruesome chariots with their overflowing loads of the armless and legless, suffering untold agonies, uncared for. Forward they go, unrelieved in their sufferings, on to Bethlehem, on to Allentown, the shrieks and supplications adding to the woe of the hour. Sleepless nights and days of anguish!

Grand old Northampton — consecrated ground — impoverished, that a new Nation might live. Pennsylvania fought the Revolutionary War and paid the debt. Old Northampton contributed double and treble its share, all its youth and manhood, an entire army in itself, did active service not only once, nor thrice, but a service that was equal to regular. A record that is unparalleled in the annals of the American Revolution.

Notwithstanding the fact that writers of Revolutionary history woefully overlooked the self-sacrificing deeds of valor of the Pennsylvania Germans, there was no mistaken attitude or hesitancy shown by these Germans and their American descendants, either during the agitation or the final struggles of that memorable event. The archives of Northampton County give ample evidence of this. One event in particular shows the moral characteristic of the Germans. In what is now Allentown, which was then known as Northampton, and also in Northampton County, prior to the year 1769, William Allen of Philadelphia — who was owner of all the unsold land in and around that place — conceived the idea of giving out lots to each of the citizens gratis. Allen had already espoused the British cause, and his sons were also in doubt as to which side they adhered to, consequently, they were in disfavor with the inhabitants of this little German settlement, who were not desirous of obligating themselves to a class of people who had already become known as Tories, and refused to accept as a gift this tract of land. They emphasized their refusal in no mistaken terms by having passed, at a public meeting in May, 1769, the following resolution; to which later they still gave emphasis by having it recorded at the Court House, County of Northampton, in 1776.

“Know all men that we the Subscribers, Proprietors of Lots in the town of Northampton, do hereby certify that James Allen hath declared to us his intention of conveying in trust for the Inhabitants of this town, a thousand acres of land called Barrens as an open fee common in persuance of a Promise made by his father William Allen Esq. Now we do hereby certify and make known that we the present Freeholders of the said town do refuse to accept such conveyance from him and do discharge him and his said father, William Allen, Esq., from any Promise made by Either of them to us to that purpose and we do hereby release to the said William Allen and James Allen any right or claim that we have or may have to the said common or any demand from them on that account, witness our hands and seals this first day of May, 1769.

Henry Kookan, Martin Derr, George Schreiber, Peter Miller, Lawrence Hauck, Martin Frolich, Bartle Huber, Simon Brenner, Margaret Brong, Peter Bishoff, George Sharp,



Old Union Church, Now the Third Street Reformed Church, Erected 1775-1776





Abraham Albert, Leonard Abel, Johann Muller, Tobias Dittis, Frederick Scheckler, Mathias Wagner, Henry Hagenbuck, Phillip Kugler, David Deshler, Jacob Mohr, Daniel Nunnermacher."

With a change of scene our car moves around the corner into North Third Street. Time—January, 1777. Slowly we approach the front of the Union Church, bleak and dreary without. Within, the organ is pealing forth sweet sounds, the audience drinking rum, not in jubilation but in solemnity. The occasion is fraught with import. It marks an epoch in the History of America. Here assembled are the eminent counselors of the new state and nation, putting forth all their brilliant efforts to induce the famous Indian Confederation of the Six Nations, to forsake the British and espouse the cause of the new American States. The Iroquois Emperor announcing the termination of the Conference with an assurance of a speedy assembling of the Indian Nations of the North and the prompt answer as to the result of the deliberations; and the stoic Emperor and the lesser Kings of the North Indian Confederation pass out through the portals of this patriotic shrine. One by one they go forth, the door gently closes, and thus passed forever the White Man's influence over the Red Race of America.

One year later the result of the Indian deliberation was read in the skies. The lurid glare of the heavens over old Northampton's north border; the aurora borealis of carnage, burning homes and destruction of civilization in the Wyoming Valley; the unbridled ferociousness of Queen Esther and her frenzied demons' thirst for blood, massacreing the aged men, the women and children, while their sons, husbands and brothers are absent on duty for the new Nation.

This grand old historic edifice with the two lots on which it stands, is now the property of the Third Street Reformed congregation. The lots were reserved by the Penns for school and church purposes and here was erected, in 1755, by public subscription, the first school building and supported by what was commonly known as the "English Charity Fund." There were others at New Providence, Upper Salford, Reading, Tulpehocken, Vincent (Chester County) and Lancaster. They were under the charge of the "SOCIETY FOR THE PROMOTION OF THE KNOWLEDGE OF GOD AMONG THE GERMANS." Just how much more knowledge of God the English possessed, they failed to record, but, there is plenty of evidence to show that they failed utterly in their efforts to substitute the King James' Version for the Luther Bible and this was the rock that foundered the, otherwise creditable, movement. Their original intention was good but they failed in its application. The Society's

affairs were managed by a Board of Trustees, composed of English gentry, in Philadelphia, and as most of the residents of Easton were retired farmers of means, from the surrounding townships, they expressed their sentiments in no mistaken manner when these Trustees came to Easton, on their annual inspection, with their retinue of servants and out-riders and all the glitter and elegance of a pompous show.

Previous to the establishment of these schools, the Lutheran Church of Germany had sent Henry Muhlenberg to Pennsylvania for the purpose of promoting the Lutheran interest, and, about the same time, the Reformed Church of Holland had sent Michael Schlatter over, to inspect the conditions of the Germans belonging to the Reformed denomination. They supplied him with money and Bibles for the scattered congregations. After laboring here for a few years, and finding that Muhlenberg, with greater powers, was attaining better results he made a business trip to Holland and on his return to America he became interested in this English Educational Movement, and when he arrived in Pennsylvania, he combined his pastoral labors and the English educational efforts and what little success these schools did acquire, was solely through Michael Schlatter. Less than a year later, someone wrote to Holland that these schools were all English and political and that the Trustees were all religious Separatists. This raised the wrath of the Hollanders and Schlatter was, forthwith, discharged, whereupon the English appointed him superintendent of the schools and thus Michael Schlatter became the First General Superintendent of the First Public Schools in America. These schools, however, became so unpopular with the Germans that Schlatter, after only one year's service as superintendent, was forced to resign. He then, in 1757, became chaplain in a regiment of loyal American Infantry and during the Revolutionary War, being then an old man, boldly sided with the cause of liberty, thus rendering himself especially obnoxious to the British, who missed no opportunity to humiliate and insult him.

The present Reformed congregation have in their possession a Bible, which was presented to them by Schlatter either on one of his later visits here, or, probably, given to one of the Church officials, or, someone interested, while on a visit to his home in Germantown. The exact time of this occurrence will never be known as no date is given. The flyleaf is very gorgeously decorated and contains an inscription stating that it was presented by Schlatter to the congregation in Easton. The handwriting is not unlike that of Jost Vollert, the first school teacher. The English school in this log building did not last very long and was a failure

from the start. William Parsons, sarcastically, writes to Peters, under date, July 3, 1755:

"If ye original intentions of ye Society was that ye children of English parents should receive ye benefit of ye Charity freely, and that ye poor Germans should pay for it, then the School at Easton is upon a right establishment, at present, otherwise it is not."

One hundred and fifty years have passed since the events here recorded. The descendants of these Germans still occupy the territory pre-empted by their sires, surrounded by a wall of English education 200 miles thick and that Germanism is on the increase.

The Luther Bible has disappeared, supplanted by the English version, from which they take consolation by day. But, the English Bible, with all its revisions and additions, has not changed their German repose at night. Many of these have gone forth, shining lights in advanced English education, circumnavigated the globe, as leaders in advanced English thought, enhanced by American enlightenment, their Germanism yet unconquered; one of their number, standing pre-eminent on the highest pinnacles of American education, whose English thought by day has enriched the world, reposes in peaceful slumbers of American Germanism at night, boldly announces that the time is now, when Pennsylvania-Germanism should cease. Will it? Mag so sei; Ich glaabs net.

This old log building was to be used not only for school purposes, but for Protestant preaching also. There were no congregations in Easton at this time or at any time previous; everybody attended services whenever an itinerant preacher happened along. The Moravians would furnish ministers, whenever requested. Occasionally there was a call for a minister of the Reformed denomination and at other times a Lutheran. They were always promptly sent as every denomination was represented in the Moravian Economy at Bethlehem and it is to their everlasting credit, that they never took advantage of existing conditions to advance the interests of their Economy. The nearest Lutheran congregation was at, what is now, Cedarville, two miles distant. The nearest Reformed was one at Lower Saucon Township, the other at White Hall Township, now Egypt, Lehigh County. Some of the settlers, in and around Easton, were Presbyterians, Jews and Roman Catholics, but they were few in number. The Presbyterians, however, were quite numerous in Mount Bethel and Allen townships. There was also a small body of them in Phillipsburg, known as "THE PRESBYTERIAN CONGREGATION AND MISSION IN PHILLIPSBURG."

The Reformed showed a steady increase until about 1760, when they formed a congregation. The Lutherans of the town, four-fifths of whom were the new-comers, also organized. The Presbyterians were yet weak and found themselves wedged between the two stronger bodies. This made three denominations to worship in the old log school-house, an arrangement which was anything but harmonious. This difficulty could have been overcome, if it had not been for church festivals, such as Easter, Christmas, etc. The Lutherans increased in numbers, very rapidly, and usurped all rights to the house on these occasions of special ceremony. But, whether they were always permitted this exclusive privilege, there is nothing on record to show, but tradition tells us that they occasionally worshipped in the Moravian building. The Reformed are known to have worshipped, occasionally, in barns and later in the new Court House. As the years rolled on the Reformed became stronger in membership and the years of humiliation, under which they had labored, emboldened them to resentment. They then secured a pastor who could not be intimidated by the Lutherans, whose name was Pythan, a man accustomed to the use of strong drinks and when he had imbibed some Pennsylvania stone fence (apple-jack and wild cherry), on a Sunday morning and arrived at the church door first, it was a sure sign of Reformed services for that day. If, however, there was a lack of noisy demonstration, on a Sunday morning, and the Lutherans were holding services in the church, it was generally conceded that Pythan had been making too many trips to the "stone fence" and, consequently, unable to preach. This sort of thing went on for several years without any apparent ill-feeling between the two congregations. At last Pythan caused discord in his own church, his actions causing many to remain away from services and two factions in the congregation was the result. Pythan, apparently, went from bad to worse and had but few followers, who after a while became weary of Pythan and his erratic ways and discharged him. He then went to the Lower Saucon Church where he was compelled to resign (The records state for intemperance). He finally landed in North Carolina and history records him no further.

#### REPORTS OF THE COETUS TO THE REFORMED BODY OF HOLLAND

October 21, 1760.

A Congregation at Easton, a newly settled village, about 60 miles from Philadelphia, in Pennsylvania, has sent in a request for a suitable pastor and preacher. We have promised to make out a call with fifty pounds for his yearly support. Hence we herewith earnestly once more request the continuance of the



paternal care of the Rev. Synods and Classis so as to provide these shepherdless sheep as soon as possible with a godly minister.

June 30, 1762.

Simon Driesbach, a delegated elder from the congregation in Easton, submitted a petition of said congregation concerning a minister. The Coetus was pleased to return a written answer to him, in which the congregation was notified that this matter had not only been laid before the proper authorities, but that also the Rev. Deputies of the Synods of South and North Holland had considered the matter and had called Do. Weyberg to them. Until the arrival of the latter, they shall be served occasionally by the brethren of the Coetus.

May 3, 1763.

Do. Weyberg was not only received very cordially at Easton, but for the most urgent reasons was again removed to Philadelphia, which caused great grief to the congregation at Easton. But there was no other way out of the difficulty, and we shall use our efforts to provide Easton as soon as possible with another deparment. (Weyberg was a superior man and the Philadelphia Congregation, at this time not having a regular minister, asked for him to fill the vacancy, which request was granted.)

May 8, 1765.

Easton, Greenwich, Plainfield and Dryland request a pastor in Weyberg's place.

October 16, 1765.

Thereupon followed Do. Henop, who had a call to Easton. The question put to him and his elder was answered to complete satisfaction; that he was very well pleased there and would take the congregation under his ministry; whereupon the elder from Easton explained further that Easton, Greenwich, Dryland and Plainfield were united, and these congregations would provide 75 pounds, free residence and necessary fire wood, per annum.

September 3, 1766.

At Easton, Dr. Henop had 27 families, he baptised 17 children, 7 attend school. At Greenwich he had 40 families; 36 children baptized; 8 admitted as members; 32 in school. At Plainfield he has 24 families; 14 children baptized; 23 received as members; 32 at school. At Dryland there are 33 families; 13 children baptized; 36 received as members; 36 in school.

September 16, 1767.

Do. Henop has 28 members at Easton; 16 children are in the school, and 21 were baptized. In Plainfield he has 24 families; 11 children in the school; 24 confirmed, and 10 baptized. At Dryland he has 41 members, and 13 were baptized. In Greenwich there are 24 families; 34 were baptized and 7 confirmed.

September, 1768.

The Coetus of Pennsylvania was held in Easton, September 7th, 8th and 9th. It was opened with a sermon on Luke XIV, 23, preached by Do. Hendel, in the Court House, since there is no church in Easton. The sessions were held in a suitable private house.

September 20, 1769.

Dr. Henop, who hitherto has served the congregations in and about Easton, and has conducted himself during that time so well that no one knows of anything else of him except what tends to his praise and conduces to our satisfaction, complains on two points:

(1) About the great difficulties of his work, since on Sunday he has to ride nearly thirty miles and preach twice besides, without counting the many difficult journeys which frequently occur during the week. It can easily be inferred that by reason of these fatiguing journeys a man not only injures his health but must often neglect the necessary study.

(2) Do. Henop complains secondly of the unbelief and scoffing at religion. These are the tares which the enemy has sown in and about Easton, so that one is compelled to endure not only much ridicule directed against our most holy faith, but worse than all, to observe that here and there even some members of the church are led astray by it. Although Do. Henop has for some years opposed this evil with all diligence and courage, those members who had been misled have not yet been won back. The remainder, who after all constitute the majority, Do. Henop regards as people to whom his teaching and faithful admonitions have been blessed, so that they zealously labor with him against unbelief, and also in many other respects prove themselves to be true Christians. The delegated elder from Easton was questioned about this, and testified that these complaints and representations of Do. Henop. were true, and that it would be a great loss to congregation there if they would have to give him up.

The case of Do. Henop was immediately taken up, and with regard to it Coetus resolved to advise him to accept the call of

the congregation in Frederick, of which mention was previously made. Do. Henop, who had been informed of this call sometime before, and consequently had been able carefully to consider the whole matter, immediately resolved to accept the call. We were pleased that the congregation in Frederick will now be provided with a competent pastor.

Then there arose the question, how the congregation in and about Easton should henceforth be cared for. This question was also satisfactorily settled, in that a candidate of theology by the name of Pythan, had arrived this year from Germany in order, as he states, to visit some of his friends. He is from the Palatinate, has studied at Heidelberg, and according to credible testimonials has also been examined and ordained by the Palatinate Consistory. Inasmuch as this person possesses excellent proficiency in theology, and also very fine gifts of delivery, which are necessary for a minister of the Divine Word, and applied to some members of the Reverend Coetus, for permission to engage in preaching here and there for a time; therefore it was resolved to gratify his wish, and to arrange that he be recommended to the congregations at Easton, which has been done. With regard to this candidate we believe that we could not have done anything better. If Mr. Pythan were a man who might prove unworthy, he would quickly have forced himself upon a congregation, and would have done our church more injury than he can do now. For if he does not conduct himself properly we can easily stop his mintsry at Easton, since these congregations are under the jurisdiction of the Coetus; but should he conduct himself as a true minister of God's Word, as from all appearances may be expected of him, then we wish also to recommend him to our greatly beloved and honored Fathers in Holland.

September 21, 1770.

Mr. Pythan, of whom we had the honor to report in our last Minutes, that he had been sent to Easton on trial, was accused and convicted of an offensive and godless life. After earnest remonstrances and censures he confessed his failings. We have resolved to allow him to preach for a while longer in Easton, and if only once more well founded accusations should be preferred against him, to declare him, without any further proceedings, by the President and another commissioner, before the congregations, as a man unfit and unworthy of the ministry, and to free the congregations of him, and have them served by neighboring ministers until they can be served by another minister; and we will then have no further communication with Mr. Pythan.

December 7, 1770.

Mr. Pythan was deposed on account of his continued ungodly life. The congregation are therefore particularly commended to the fatherly care of your Reverences.

October 9, 1771.

Two congregations, Plainfield and Greenwich, and also the larger part of the congregation in Easton, which were served by Mr. Pythan, but are now entirely separated from him on account of his scandalous and offensive life and conduct, ask the Reverend Coetus for help, which was promised to them. They set forth the distress and the injury to their congregation which had been caused by Mr. Pythan, and that, if they could not soon receive help, in one way or other, they feared that the congregations would become still more scattered, as there are still a few adherents of Mr. Pythan.

N. B. The Reverend Fathers will remember, from the Minutes of last year, that grave and severe complaints had come in against Mr. Pythan. Wherefore, in accordance with the teaching of Christ, he was reprimanded in a brotherly way, and admonished by us not to act in such way in the future, and that if any more such complaints should hereafter truthfully be preferred against him, the Reverend Coetus would be compelled to prevent him from preaching any longer in the congregations which are under the Coetus. Inasmuch as Mr. Pythan continued in his offensive life, which consisted chiefly in drinking, the resolution of the Reverend Coetus had to be carried out in his case, namely, that he must give up his office as minister until he not only promises, but also shows, real improvement.

Many members of the congregation in Easton being well satisfied with his ministry, and not caring what kind of a life Mr. Pythan lead, separated from the other party, accepted him as their minister, and thus supported him in his scandalous life. In addition to serving the party in Easton, he serves another congregation, Dryland. But the two congregations mentioned above, and also the larger part of the congregation in Easton, will not have anything at all to do with Mr. Pythan. The congregation at Dryland, which belongs to the three congregations, was informed by letter that if in the future they had any dealings with Mr. Pythan, the Reverend Coetus would no longer regard them as a congregation of the Coetus.

The following report of a Reformed minister goes to show how he managed to supply seven scattered congregations:

"Several congregations are poor and weak and altogether unable to pay two ministers.

As many members live far away from the churches, which

made it difficult for old and young (to go to church), they erected new churches, with the assistance of the Lutherans, whereby the number of Congregations, and consequently, also, the work of the ministers, was increased; yet the salary was but slightly raised.

Church can not easily be combined with others, and hence would have to be vacant.

I serve my congregations in the following manner: I preach twice on three Sundays and once on the fourth. During the summer I conduct catechization every Sunday in each congregation. I visit each congregation every four weeks on Sunday, as most of the ministers do who have four congregations. Whenever I do not preach in this or that church on a Sunday, the schoolmaster must conduct the catechization, according to my direction, as he conducts the schools during the winter. I instruct and confirm the youth twice a year, in spring and fall; one year in one, the next in the other congregations.

I baptize the children in the church, whenever I preach, unless they are sick. Most of the marriages are solemnized at my house or in the church where I preach, because my congregations want to spare me as much as possible. The funerals cause me, at times, the hardest work.

If my members cannot accommodate themselves to me, they ask the Lutheran minister, as I have many Lutheran funerals."

Finally the two congregations found the need of a larger building and called a general meeting to be held at the Court House whereat the following articles of agreement were entered into:

ARTICLES OF AGREEMENT made and concluded upon at Easton, in the county of Northampton and the province of Pennsylvania, the nineteenth day of March Anno 1774, between the two German Protestant congregations in Easton aforesaid to wit, the Lutheran and Presbyterian congregations in manner and form following, that is to say, first, that the members of both said congregations in do agree to build a church together jointly for the use of said congregations in Easton aforesaid upon the two lots where the German school house now stands viz, on lot No. 70 and 72 unto the following foundation, viz.: that any Protestant preacher or minister of the Gospel shall have liberty to do public worship in the said church at any time, when the preachers or ministers of the said Lutheran and Presbyterian congregations does not do public worship therein, provided they have leave granted them from the trustees or elders for the time being of both said congregations and provided also that no other preacher or minister or congregation or any other persons



whatsoever shall have any title, claim or demand whatsoever to the said church, but only the said two Lutheran and Presbyterian, Easton Congregations. Secondly, It is agreed upon by both said congregations that if hereafter it shall appear to them, that the church now intended to be built should be too small to contain the members of both said congregations, that the said church shall be valued and appraised by indifferent and impartial men to be chosen by the members of both said congregations, and to whatever of the said congregations lot of the said church shall happen, Do promise and agree to and with the other congregation to pay to them the one half of the said valuation of cash towards building another church. Thirdly, The members of both said Lutheran and Presbyterian Easton congregations to choose and appoint Abraham Labar, Lewis Knouse, Christopher Bittenbender, John Simon, Henry Barnet and Mathias Miller to be trustees in order to build and finish the said church hereby giving them said trustees full power and authority to agree with all the workmen and to find all materials fit for the said church building and the carrying on the same. For this purpose, we the members of the both said congregations, do hereby promise and agree to and with the said trustees to adjust them in cash and all other necessities according to our circumstances at what time the same shall be demanded of us until such time as the said church is completely erected and finished. And we do further agree with one another, that all and every article herein mentioned shall be observed and kept firmly as herein set forth. And we do also agree that this article of agreement shall be subscribed by the before named six trustees in the name and on the behalf of both said congregations.

This alliance appeared to be satisfactory and they began immediately to construct the building and the corner-stone was laid with great ceremony in June, 1775. The final dedication took place in the year 1776.

The builder of the church was Philip Becker.

#### STORY OF THE BECKER ESTATE

Prior to the American Revolution there lived at a place called Seven Bridges, in the Province of Hesse-Cassel, Germany, a Roman Catholic family by the name of Becker. The children were Philip, an architect, builder and mason; Jacob, a physician; another brother was a Catholic divine and officiated at the Cathedral; two sisters, devout Catholic nuns, favorites of their brother, the bishop, completed the family. Philip, the eldest, was also a musician of note and was the organist and choir leader of the Cathedral. During the great religious upheaval of this period the family became divided. Philip and Jacob changed their creed

and became Lutherans. The bishop and the two sisters remained steadfast to the religion of the fathers and after their bishop brother's death the sisters entered a convent, where they ended their days. Philip was a very devout Christian and, not wishing to compromise his brother, decided to emigrate to America and with his wife, son John Jacob, daughter Elizabeth and youngest child Magdalena, aged six weeks, embarked on the ship "Minerva" at Rotterdam and arrived at Philadelphia October 13, 1769. They remained in Philadelphia until the arrival of John Peter, their oldest son, October 1, 1770, when they moved to Easton, making their home in a log house that stood immediately opposite the north end of the Bushkill Street bridge. The building is now a part of the residence of Mrs. Ellen Beck.

Philip was no ordinary man. His musical talents being of no benefit in a new community, he turned his attention to building and constructed many of the stone buildings in and around Easton. It was during the stormy period in Easton's religious circles that he suggested to the Lutherans the idea of building a church, and in 1775 designed and built the Union Building, the present First Reformed Church. The interior was patterned after his brother's cathedral in Hesse-Cassel. He also built two other churches in the country roundabout. He served during the Revolutionary War as a private in the Forks Township Militia under Col. John Nicholas Kemmerer. He was also a member of Col. Anthony Lerch's famous Saucon Cavalry, in the Ranger service during the last days of the Revolution.

Jacob, his brother, was a surgeon of one of the regiments in the Hessian army and was, therefore, compelled to accompany the regiment on its expedition to America in the interest of the British cause. After his arrival at New York he tendered his resignation as surgeon of the regiment and immediately started on foot across New Jersey to Easton to visit his brother and to locate there if prospects were favorable to his profession. Finding the town well taken care of by Dr. Richer and his pupil, young Dr. Ledley, he then went to Bethlehem, presented himself to Dr. Otto and this noted physician immediately appointed him as his assistant, detailed to do surgical work at the hospital in Bethlehem. He was a member of Dr. Otto's household and married the doctor's niece, Mrs. Dailing, the widow of a sea captain, who was on a visit to her uncle. After the Revolution he worked up a practice in the territory lying between Bethlehem and Quakertown, Pa., making his home at the latter place, where some ten years later his wife became insane and was removed to a private asylum, in which was also confined the wife of Stephen Girard, of Philadelphia. These two lived in companionship and were firm friends after their recovery. Dr. Becker after a few

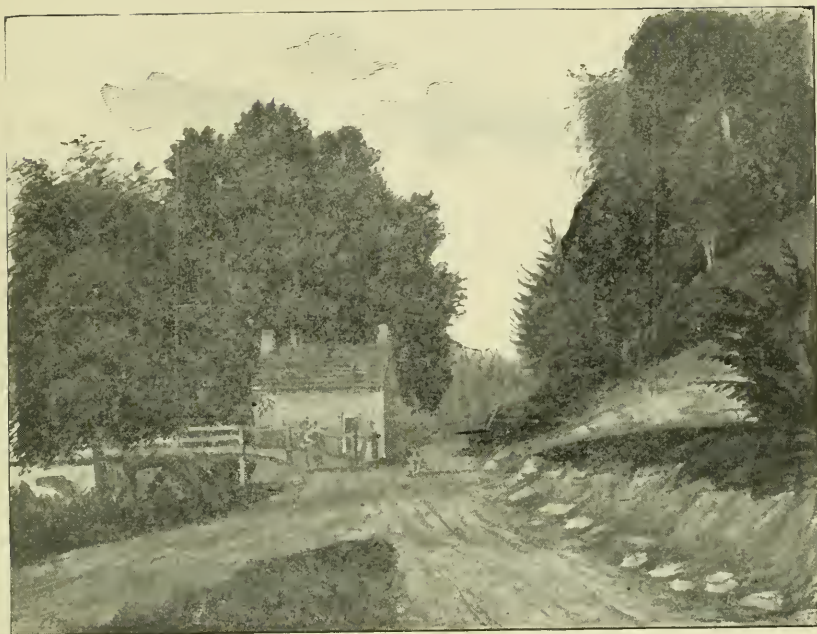
years, believing his wife to be incurable, secured a divorce and married a lady from near Easton. He then removed to Sunbury, Pa., where he died about 1813, leaving ten children. Two of his sons, Charles and Jacob, eventually became the founders of the wholesale business house of Baker in Philadelphia. Three other sons were physicians.

During and after the Revolution Philip's family apparently were constantly on the move and seldom at home. His oldest son, John Peter, was a state surveyor and operated in the western part of Pennsylvania. John Jacob, the other son, who had learned to be a practitioner under his Uncle Jacob, was a surgeon in the United States Army. The oldest daughter, Elizabeth, was married to a Mr. Smith, and lived at Hellertown, Pa. Philip, the father, probably traveled to distant parts following his vocation of architect and builder. His wife was a regular communicant of the Lutheran Church at Easton. Philip must surely have been traveling, as his name is not recorded in any of the lists of communicants. This omission can be accounted for in no other way as he was a very devout member of the Lutheran Church. In the year 1786 Philip concluded to migrate and, placing his youngest child, Magdalena, aged fifteen, in charge of his old commander, Colonel Kemmerer, he, with his wife, plunged into the wilderness, making his home on a tract of 400 acres on the Potomac River in Maryland, opposite Sharpsburg, Va., where he founded the place now known as Bakerville, having assumed the name of Baker, as did also his two sons.

Philip had a favorite cousin in Germany, who had also forsaken the Catholic faith of his fathers, and became a preacher in the Reformed church, emigrating to America in 1793. He assumed charge of the Reformed congregation at Easton. This was the Reverend Christian Ludwig Becker, one of the most eloquent preachers of his day. As the congregation at this place was but a handful of quarrelsome people, he remained but a short time and removed to Lancaster, Pa. Finally Philip induced him to remove to Maryland by building at Bakerville the handsomest stone church in Maryland and presented it to the two congregations worshipping there. The Reverend Becker made his home at Baltimore, where he became the most renowned minister in the Reformed church.

Philip remained at Bakerville, making one visit to his daughter Magdalena in the year 1805. He died June 4, 1809, and was buried in the churchyard adjoining the fine building that he gave to the congregation. His grave was neglected and today there is not even a marker to show the precise spot.

Magdalena Becker found a good home with Colonel Kemmerer and a few years later was married to his son Jacob. Esquire



At Brotzman and Hester Mill—Home of the Miller Old Foot Bridge—About 1800



The Lutheran and Reformed School House,  
Erected 1778. (Photo 1911)





Jacob Kemmerer and his wife passed all their days on the old homestead in Forks Township, rearing a fine family of children, whose descendants are numerous among the prominent families in Eastern Pennsylvania. They were: Jacob, Reverend William B., Elizabeth (who married a Leshner), Anna Maria (married a Messinger), Julia (married a Moore), Sophia (married a Markley), Louisa (married a Heckman), Magdalena and Susan never married, Anna, died an infant.

After the Revolutionary War, when Gen. Arthur St. Clair organized his expedition under the government to open the Northwest territory for settlement, he appointed John Peter Becker his surveyor and John Jacob Becker his surgeon. These two men were accustomed to the hardships of frontier life, having served as frontier rangers during the Revolution. John Peter, when out surveying, would occasionally survey and enter in his own name choice tracts of land and also in the name of his brother John Jacob, often under the name of John Baker, also as Jacob Baker. John Peter, after a time, discontinued the use of the name Peter and was known as John and the doctor became known as Jacob. Jacob had entered in his name more than 4,000 acres in western Pennsylvania alone, hundreds of acres in Ohio, also in Indiana, Illinois and West Virginia. Much of these vast tracts of land contained coal, but Jacob had passed away long before this was discovered. John's hundreds of choice tracts also became in time very valuable; oil lands in Indiana, coal in Ohio, pine timber in Pennsylvania.

Jacob had property in Philadelphia, also in what is now Kensington. His sister, Magdalena Kemmerrer, often remarked that her brother Jacob was a very, very wealthy man, but cared very little for his vast wealth, preferring to practice his profession. His property on Market Street, Philadelphia, he leased for ninety-nine years. His Kensington lands were evidently overlooked.

These two brothers apparently preferred their professions to becoming men of family, never marrying, and in due course of time passed to the great beyond. They made no disposition of their vast estates. John was buried at Dayton, O., and Jacob near Pittsburgh, Pa. They left no direct issue and their nearest relatives were their two sisters, Elizabeth Smith and Magdalena Kemmerer, neither of whom were sufficiently interested to even make an investigation, living on to the end of their days in happy contentment. However, the next generation took up the matter, but this long delay was the means of losing this immense fortune, as there were no living witnesses to prove the claim to the property and no evidence of any kind to prove relationship. Their first investigation disclosed the fact that about 1820 someone

under the name of Baker had negotiated with the State of Pennsylvania whereby the State became owners of part of the lands within its boundary for a sum aggregating over a million dollars. Who this person was that buncoed the State out of a cool million will probably never be known. The officials of the State in transaction have passed away and nothing remains of the deal but the record, which advances no information. But even with this slice cut out there is sufficient left to satisfy the heirs, as it is variously estimated at between \$200,000,000 and \$300,000,000.

There has been no evidence as yet to prove not only claim to the property, but even the relationship existing between these brothers and sisters. All family records, if there were any, have become lost. There is even nothing to prove that the two brothers Baker were the original two brothers Becker and at this late day is nothing more than traditionary. All the official records of the surveyor-general's office and also those in the office of the surgeon-general prior to the year 1810, which covers the government, were unfortunately destroyed at the time the British army burned the public buildings at Washington, D. C., during the war of 1812. This complex condition of affairs has been a great source of revenue to some lawyers, who were instrumental in forming many of these Becker family organizations, calling together the descendants of Jacob Baker, a Revolutionary soldier, who is supposed to have left property which had grown very valuable and was unclaimed. As there were several Jacob Bakers in the Revolutionary army, these legal gentry had quite a profitable practice. One of these bold operators had the temerity to call a meeting of the heirs of Jacob Baker in Philadelphia for the purpose of laying claim to the ground on which the City Hall stands. It has never been ascertained just what amount of money he realized on this transaction. About this time the authorities of the city of Philadelphia stepped in and issued a statement to the effect that there was no estate in Philadelphia awaiting a claimant.

The descendants of the sister, Magdalena, refrained from taking part in any of the proceedings of these organizations of Baker heirs and have remained quiet by reason of their inability to prove the relationship between their ancestor Magdalena Kemmerer and her two brothers, John Peter Becker and John Jacob Becker, either as Becker or Baker. There is not one line of writing that would be legally accepted by any court of justice.

The two Easton congregations worshipped harmoniously in the new church for several years, during which time the unruly element or what was left of the old Reformed congregation

apparently ceased to exist as a congregation. There is no record of them during the first years of the Revolutionary War, probably their fighting proclivities carried them to the front, or, the people's attention was attracted to passing events of the Revolution more than church affairs.

The War of Independence, evidently, taught these people that "blood was thicker than water," as we find a short time afterward that the English Presbyterians worshipped in the old log schoolhouse and all the Germans united in two congregations, the Lutheran and the Reformed.

The privilege given to any Protestant preacher to use the new building providing they secured permission from the two preachers and both boards of trustees was far reaching and was evidently intended to prohibit undesirable persons from preaching therein. In the year 1778 the two congregations erected, at the corner of Church and Sitgreaves streets, a stone school-house. This building is still standing. Philip Meixell, a mason, living along the Delaware River a short distance below the present Black Horse Tavern, was the builder of this stone school-house. The meals, which he furnished for his workmen were cooked at his house and were brought all the way to Easton and served, but whether these meals were served hot or cold tradition sayeth not.

Meixell accepted Continental currency in payment of his contract and the depreciation of this currency left Meixell with little or nothing for his labors. A Mr. Kempfing was the first teacher in this new school. The expenses of maintaining was met jointly by the two congregations. The old log school was conducted in English by the Presbyterians and where they continued until the erection of the Union Academy, which stood on the site of the present High School building. The old log building was demolished to make room for the building now used as a Sunday School by the Reformed congregation.

About the year 1790, Anthony Butler, attorney for the Penns, on his tour through the state, looking for unsold land belonging to the Penns, found three tracts in Easton, in possession of these two German congregations. One, the two lots, whereon the church stands, the other the two lots, the corner of Fourth and Ferry, used by the Lutherans for a burying ground; the third was the town cemetery on Church Street between Fifth and Sixth (Library Square), in charge of the Reformed congregation. Mr. Butler astonished the citizens by laying claim to these three properties and notified the trustees to vacate. A joint congregational meeting was held and a committee appointed, with Jacob Arndt, Jr., president of the Reformed consistory, as its chairman, to visit John Penn of Philadelphia for the purpose

of securing title to these properties. John Penn received them kindly and gave assurance that the two congregations would not be disturbed in their possessions. But no final actions were taken by the Penns until 1802, when a deed was granted conveying the three tracts to Peter Snyder, Nicholas Troxel and Nicholas Kern, trustees for the Reformed and Jacob Weygand, George William Roup and Conrad Bittenbender, trustees for the Lutheran congregation.

The Lutherans assumed charge of and buried their dead in the lot on Ferry Street and the Reformed did likewise with the Town Cemetery. But the tract on which the church stands was held in common by both. A Reformed could not be buried in the Lutheran lot and neither could a Lutheran in that of the Reformed. Apparently it never occurred to these people that inter-marriages in these two congregations might occur and that, in the case of death, the husband and wife might desire to have their remains lie in the same cemetery. The first generations had few such marriages but among the second, they were more numerous. This unwritten law regarding burial was often ignored and many funerals were held in which strategy was used; in some instances, they resorted to violence. This engendered many bitter feelings among the members of the two congregations.

In the year 1807 the two congregations became incorporated, the Lutherans under the title of the "German Evangelical Lutheran congregation of Easton," and the Reformed as "the German Reformed congregation of Easton." The idea of these exclusive burials was not shared to a great extent by the Reformed. The Lutherans, apparently, were the aggressors as under date of June 26th, 1810, a meeting of the Consistory of the Reformed congregation was held at which the following resolutions were passed:

RESOLVED—That the members of the German Evangelical Reformed Congregation have an equal right with the members of the German Evangelical Lutheran Congregation to bury their dead in both burial places in the Borough of Easton, and that the Reformed Congregation defend and support its individual members in the enjoyment of this right.

RESOLVED—That if the Lutheran Congregation makes an attempt to hinder or exclude any member of the Reformed Congregation from the burial place (lying at the corner of Hamilton and Ferry streets) from being buried that then the Reformed Congregation shall exercise its proper right through entrance upon aforementioned burial ground and through the burial of their dead in the same, in such a manner and at such place as shall be indicated and prescribed by a committee appointed for such purpose.



While the Lutherans, to a certain degree, complied in accordance with this resolution, they were not in full sympathy and as there was only one entrance to the cemetery, which was kept locked and the key zealously guarded by the Lutherans, the Reformed undertook to make a gate to it for their own convenience. However they were not allowed to complete it by reason of a war-like demonstration on the part of the Lutherans. Consequently, on November 18, 1810, at a general meeting of the Evangelical Reformed congregation, Mr. Philip Odenwelder reported that he attempted to make a gate in the lower churchyard in the town of Easton, but abandoned his purpose owing to a promise by the Lutherans to arrange it in some other manner. Mr. Odenwelder reported further that Mr. Michael Opp agreed to submit the matter to the judges of the court and that he would report the action of the Lutheran Church Council upon the subject, without delay to the Consistory of the Reformed congregation. Whereupon

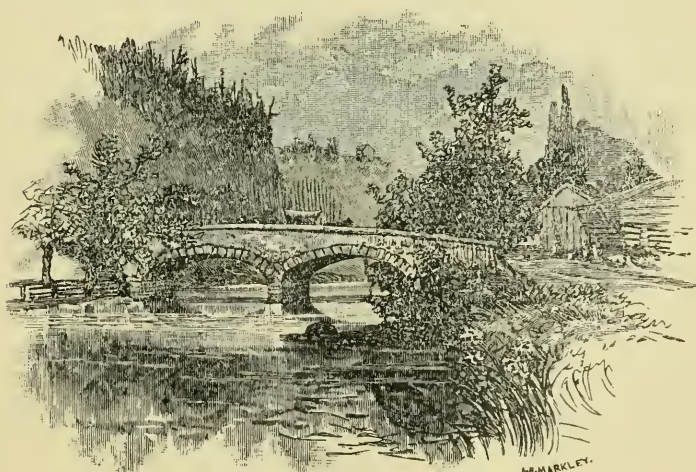
RESOLVED—That we will wait for the action of the Lutheran Church Council until the following Tuesday.

RESOLVED—That Messrs. Jacob Arndt and Christian Butz shall be a committee that shall have full power to defend before the Courts the right of the Reformed Congregation to the said Church yard.

RESOLVED—That the president of the Reformed Congregation shall notify the president of the Lutheran Congregation of the above resolutions.

It is testified that the above is a true copy of the Minutes.

Attest: THOMAS POMP, Sec.



First Stone Bridge Crossing the Bushkill at Lehigh St.



Shortly after this period, arrangements were made whereby a Lutheran could be buried in the Reformed cemetery and a Reformed in that of the Lutherans by paying double rate for such interment. This only made matters more complicated as the people objected to this double rate and caused the undertaker great annoyance. This important personage was Mordici Churchman, the only one in the town. He, at last, becoming weary of these controversies, sought relief by requesting a compromise or some arrangement whereby funerals could be held with less difficulty. Finally the matter was considered by both congregations and the following resolution passed:

Whereas certain controversies unhappily exist between the said parties of and concerning the right, title, interest, use, property or possession which the said parties respectively claim and demand to have of in to or out of two certain lots of ground situated in the borough of Easton in the County of Northampton and Commonwealth of Pennsylvania.

NOW THIS INDENTURE WITNESSETH that for the amicable adjustment, settlement and determination of the said controversy and for the re-establishment and preservation of peace and concord between the said parties, they, the said parties have agreed and by these presents do agree for themselves and their successors respectively each with the other that all matters and things whatsoever had made, arisen, moved or now depending in dispute or controversy between them or and concerning the premises or in any manner relating thereto be submitted to the award, arbitrament, order, judgment, final end and determination of Mordecai Churchman, Daniel Stroud and George Palmer, Esquires, arbitrators indifferently named, elected and chosen by the said parties or of any two of them so that the said arbitrators or two of them do make their award, order, final determination and judgment in the premises in writing indented under their hands and seals shall make the said award on or before the Twelfth Day of August in the year of our Lord, One Thousand Eight Hundred and Twelve and one part thereof deliver or cause to be delivered to the President of the Church Council or vestry of the said German Reformed Congregation of Easton, the other part thereof deliver or cause to be delivered to the President of the Church Council or Vestry of the said German Evangelical Lutheran Congregation of Easton. And it is further agreed by and between the said parties that the said arbitrators shall have full power and authority to order, direct, appoint and award such disposition or partition, as shall be deemed just and equitable in relation to the merits of the said controversy and the pretensions of the said parties respectively or expedient for the establishment and preservation of harmony,

peace and concord between them hereafter. And agree each with the other by these presents that the said parties or either of them will not, at any time, hereafter revoke this present agreement of submission or the authority thereby given to the said arbitrators, but shall and will in all things acquiesce and submit themselves to their award and arbitrament in the premises. In testimony thereof the said parties have hereunto interchangeably affixed the corporate seals of the said corporations respectively the day and year just before written.

JACOB ARNDT, Pres.

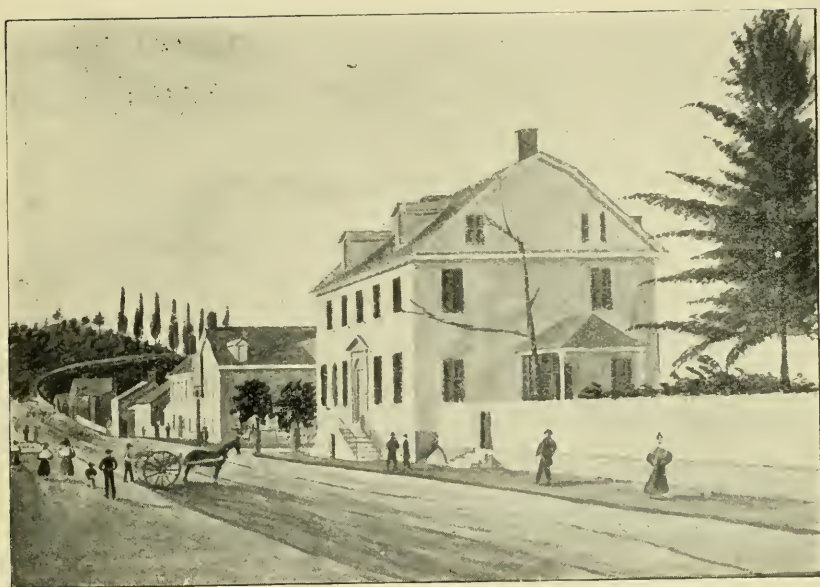
Attest: THOMAS POMP, Sec.

In accordance with the above, the arbitrators, on August 12, 1811, made the award to the effect that each congregation was to maintain its own burial ground and interments permissible in either one and no extra charges exacted. For a while matters ran some years later and an appeal was made to the Court. It was then discovered that neither of these congregations was the owner of the property in dispute. Ownership was vested in the name of Jacob Kern, sole legatee of his father, Nicholas Kern, the last surviving member of the trustees to whom the property had been deeded by the Penns. Jacob Kern then deeded the properties to the two congregations with the understanding that they must abide by the decision of the Board of Arbitrators. Finally, in 1832, the Lutherans relinquished their rights in the joint church property according to the original agreement and purchased of Frederick Wilhelm two lots on Ferry Street, adjoining their burial grounds, and built thereon the large church building, still standing, known as St. John's Lutheran Church. Here, the English speaking members of the congregation formed themselves into a separate body, under the name of St. John, and a double service was inaugurated. This was continued for a number of years, the English increasing very rapidly and they soon became the predominant body. The Germans were then assigned a preacher of their own. This continued unsatisfactorily until 1873 when an agreement was entered into to separate. The graveyard at this time became very valuable and this was assigned to the German congregation as their portion. This was sold and, with the proceeds, was purchased the property on North Fifth Street, where they still exist today as the German Evangelical Lutheran congregation, the oldest religious congregation in Easton.

We will now continue our journey down North Third Street, the principal residential thoroughfare, the gateway to classic Easton. On it, have lived many people of prominence. Their biographies are found in all published works on local history. Our car is now at Third and Spring Garden streets. The section

eastward of this point was not of much importance, either for residence or business, until the arrival of Anthony Butler in 1790, when the unsold lots were disposed of in a short time. The principal buyer was Samuel Sitgreaves, a noted attorney, and he erected here, on the northeast corner, a very commodious dwelling for that period. The building is still standing and is now known as the Arlington. On the rear end of the lot, where now is the brick residence and store of J. P. Michler, he had erected a frame building in which he transacted his law business. Sitgreaves was one of the few book collectors of that period. He was instrumental in forming the Easton Library Co. in the year 1810, and presented all his books and the use of his office for the enterprise. The library remained here until the erection of their own building on Second Street. This latter building is now the office of the Board of Education. Many of these books were rare volumes of American History and these formed the nucleus of what is today one of the greatest collections of Americana in the United States, and now occupy a special room in the Easton Public Library. Next to Sitgreaves' office was the home and work shop of Henry Derringer, one of the gun makers of the Revolution. It was Derringer's son who was the inventor of the famous Derringer Pistols used all over the world as the proper fire-arms for fighting duels.

On the northwest corner of Third and Spring Garden streets stands Easton's largest hotel, the Karldon. This house had its beginning in 1806 when Philip Slough, Jr., a blacksmith from Bethlehem Township, desiring to retire from business, went to Easton, purchased this corner lot and erected thereon a stone hotel. After conducting the business for about a year he discovered that the hotel business was rather strenuous for a retired blacksmith. He then transferred the hotel to his son and in 1808 he erected the stone house, still standing, on the rear of the lot, corner of Bank Street. Here he lived in retirement for about a year, then evidently finding that this sort of an existence was not in accord with his former vocation, built a blacksmith shop between the house and hotel. Later, this business was transferred to the rear of the lot, fronting on Bank Street, and was conducted by the family for several generations and finally became incorporated as the Easton Foundry and Machine Company, with an extensive plant at the west end of Easton, along the Lehigh, destroyed by a conflagration in the year 1909, terminating a business that had a successful existence for just one hundred years.



ON SPRING GARDEN STREET AT THE CORNER OF THIRD

1. Road on Mt. Jefferson. 2. Philip Slough's Hotel. 3. Residence of Samuel Sitgreaves



Monument at Lafayette College to the Student Body Who Went to the Front 1861-1865





THE FIRST COLLEGE BUILDING, NOW SOUTH COLLEGE, ERECTED 1833  
ON MOUNT WASHINGTON.

April 30, 1833.

Our readers will learn with pleasure that the Trustees of Lafayette College are proceeding to build in earnest. Failing to obtain Legislative aid, our people have put their shoulders to the wheel and are about to rear a stately edifice, 112 feet front and 44 feet deep, on Mount Washington, north of the Bushkill Creek, facing the Court House to be three stories high, with an attic. The whole to be rough cast.

July 4, 1833.

The recent anniversary of our independence was celebrated with more than its usual interest to us of Easton. The morning was ushered in by a gun at day break from Mount Jefferson, with the reveille. At sun rise a salute was fired by the Citizen Volunteers, and all the bells of our town set in motion with their merry peal. The weather, which had been threatening and stormy for the preceding days, was clear and not unpleasantly warm. The Easton Troop, Capt. Yard, and the Citizen Volunteers, Capt. Butz, paraded at their respective quarters at 8 o'clock.

The procession for laying the corner stone of Lafayette College was formed at the Court House square at half past 9 o'clock, under the direction of Col. J. M. Porter, Chief Marshal, in the following order:

1. Easton Troop.
2. Citizen Volunteers (Artillery).
3. The Williams Township Artillery.
4. The Soldiers of the Revolution.
5. The Clergy, preceded by Messrs. Ingersoll and Wolf.
6. The Judges of the Court and Gentlemen of the Bar.
7. The Corporation of the Borough of Easton, with the Chief Burgess at its head.
8. The Superintendent of the building, carrying the box to be deposited in the corner-stone, with the marble mason and workmen engaged at the building, carrying their tools.
9. The Citizen's Band, under the direction of Mr. Peter Pomp.
10. The faculty and students of the College.
11. The Easton Beneficial Society.
12. The Citizens generally.

The procession was formed at the Court House and was put in motion at about a quarter before 10 o'clock. It proceeded up Northampton to Hamilton (Fourth) Street, thence along Hamilton to Bushkill, thence along Bushkill street to the stone

bridge over that stream, thence along the Wind-gap road to the road (Sullivan's Road) leading up the hill in the rear of the college, and thence to the new edifice.

On arriving at the ground it was found that, notwithstanding the numbers in the procession, there was yet a greater number who had mounted the steep ascent in front and had assembled themselves in and around the building. With some difficulty the space around the scaffold or stage was cleared off, and the ceremony of laying the stone proceeded.

May 1, 1834.

On Thursday, the first inst., the first term of this college commenced in the new building. We believe all the rooms are finished so as to be fit for occupation, except the fourteen in the fourth or attic story, which will not be fit to occupy under a fortnight.

The commencement of the collegiate exercises in the new college, was used as the occasion for the formal installation of the professors. At ten o'clock a large audience was assembled in the large hall of the college, when the board of trustees with the faculty, entered and took possession of the platform erected for the occasion.

The Rev. Mr. Candy of Belvidere, N. J., opened with prayer, after which the choir under the direction of Mr. C. F. Worrell, sung the invocatory hymn: "Father all Glorious."

Col. J. M. Porter, president of the board of trustees, delivered a short address to the public, and installed and charged the portion of the faculty then present, who were fully announced with the places of their nativity, etc.

The Rev. George Junkin, D. D., a native of Cumberland County, Pennsylvania, graduate of Jefferson College, president and professor of mental and moral philosophy, logic, rhetoric and the evidences of Christianity.

Mr. James J. Coon, a native of Allegheny County, Pa., graduate of Jefferson College, professor of the Latin and Greek languages.

Mr. Samuel Galloway, a native of Northampton County, Pa., graduate of Princeton College, professor of mathematics and natural philosophy.

Mr. Frederick Schmidt, a graduate of the university of Erlangen, instructor in the German language for the present.

The illumination in front of the college, was splendid—we know not that we have ever seen anything more brilliant. The candles having been prepared, at the given signal, a little past 8 o'clock were lighted nearly simultaneously, and in less than a minute 720 candles, being one for each pane of glass in the

sixty windows in the front of the building, were blazing. This was continued for about one hour, when they were almost as expeditiously extinguished.

Nearly our whole population were in the streets to see it.

September 9, 1835.

FOR SALE—WINDOW SASH, as follows, viz:

8 inches by 10, per light,  $5\frac{1}{2}$  cents.

10 inches by 12, per light,  $5\frac{1}{2}$  cents.

13 inches by 14, per light,  $6\frac{1}{2}$  cents.

Same, made of  $1\frac{1}{2}$  inch stuff, 8 cents.

Also a few Ploughs, Deel's patent cutters.

Also, Venetian window blinds of different sizes and prices.

All the above are warranted good.

It is hoped that builders or owners of buildings will find it to their interest in giving us orders for worked floor boards, panelled doors, Venetian window shutters, etc. We think it reasonable, especially, that the farmers should encourage us with a share of their work, as we live by consuming their produce.

JOHNSON GODOWN,  
Business Agent.

September 22, 1836.

#### FIRST COMMENCEMENT OF LAFAYETTE COLLEGE.

The first commencement for conferring degrees by this institution was held at this place on the 22nd instant.

At 10 o'clock A. M. a large proportion of the intelligence of our population was assembled at the Presbyterian Church to see and hear all that was to be seen or heard on this most interesting occasion.

After music from the choir and a prayer by Dr. Junkin, President of the College, William Rawle, Esq., of Philadelphia, the orator of the day, delivered an address, of the style and matter of which there was but one opinion—it was excellent, and to those who had not the pleasure to hear we can say, read it and duly appreciate its contents.

The candidates recently composing the senior class, then delivered original addresses in the following order:

Mr. Nathaniel B. Smithers, of Maryland, in English; Mr. David Moore, of Chester County, in Latin and Greek; Mr. George W. Kidd, of Maryland, in English and Mr. James B. Ramsay, of Philadelphia, the valedictory, in English.

Dr. Junkin then delivered an address to the graduates after conferring upon them the degree of Bachelor of Arts, and it was then announced that the following honorary degrees had been conferred:

Doctor of Divinity upon the Rev. John G. Herman of Nazareth and upon the Rev. John Witherspoon, of South Carolina.

Doctor of Laws upon the Hon. Jos. R. Ingersoll, of Philadelphia.

The intervals were filled in by music from the choir, among which was an original ode for the occasion, composed by a lady of Easton.

The ceremony closed by a benediction from President Junkin.

In the evening we learn that the undergraduates occasioned lots of fun and amusement by their performance at the College Hall, to a large and over-flowing auditory, of numerous dialogues, etc.

October 7, 1837.

On Saturday last we received as a present from Lafayette College a cabbage head weighing upwards of 28 pounds, a sugar beet of enormous size and three onions larger than a good-sized tin cup. Whether the first of the articles was intended as a correspondence to our own head or to show that they had cabbage heads, as well as wise heads, on the college hill, we are not informed, but the articles all show careful gardening on good soil. Indeed, we have rarely seen so fine a vegetable garden or one in better order than that of the college.

The aforesaid cabbage, after keeping it at our office until today for exhibition, we have consigned it to our craut tub, and we shall, in a short time, test the saccharine qualities of the beet, and, if we can get a good tripe from one of our victualling butchers, we shall try the succulent qualities of the onions therewith.

March 13, 1839.

Great excitement prevails in the northern part of our Country in relation to an application of Lafayette College for additional appropriation from the State, to that institution. A few years ago Lafayette College received \$12,000 out of the State funds, and at a large meeting held in Upper Mount Bethel on the 22nd instant, the further appropriation of \$50,000 is very justly objected to, for the reasons given in the following quotations from the proceedings published in the last Easton Sentinel:

The meeting remonstrates against the appropriation of \$28,000 for the erection of additional buildings on the hill.

The meeting remonstrates against the application of Dr. Junkin for a subscription by the State of 12,000 copies of the "Educator" at an expense of \$12,000 of the people's money.

The meeting objects to the loan of \$10,000 to the students of said College.

Resolved, That we look on the "Educator" with contempt,





North 3rd Street Bridge and En-  
trance to Grounds of Lafayette  
College 1887





that small 7 by 9 paper, filled with all kinds of uninteresting matter, at the enormous sum of \$12,000 a year and which Dr. Junkin endeavors to make us pay. He would better apply to the Legislature at once to pass a law to have his Church (College) supported by the State—the public will then know what he is after.

Resolved, That we did not vote for J. M. Porter to be Governor of the East, nor to be at Harrisburg to Legislate.

Resolved, That we have a poor opinion of Dr. Junkin.

Resolved, That we disapprove of the course taken by Richard Brodhead in facilitating the petition for Lafayette College—we will not send him there for such a purpose or to be a tool for such a mean institution and shaving shop.

Resolved, That we disapprove of the granting to Lafayette College of \$62,000 of the hard earnings of the farmers and mechanics to be raised at some future time in the shape of a State Tax to keep up a private manufacturing establishment and its officers, which is an outrage upon the people's rights.

Many of our readers perhaps are not aware of the existence of such a paper as the "Educator" alluded to above, and we would therefore observe that it is edited and printed at Lafayette College—appears every other week—is small but neatly executed—devoted to Education, Agriculture, Puffs, etc. Price \$1 per annum. If our Democratic Legislators feel warranted, notwithstanding the enormous State debt of from 30 to 40 million of dollars, to extend their liberality to the press, we would suggest the more Democratic mode of disposing of the \$12,000, viz: That \$3000 be subscribed to each of the English papers in the County. And Mr. Editor of the "Mud Chunk Courier" don't be bashful, and give us your opinion upon this Democratic measure.

October 23, 1839.

The Editor of the Sentinel states that he was shown some of the Rohan Potatoes raised by Dr. Junkin, of Lafayette College, and that they were remarkable for size and beauty.

We can bear testimony to all that our neighbor of the Sentinel has asserted, and go a step farther—we not only saw some of them but also tested their qualities, having been presented with some for that purpose, and found them equal if not superior to the best MERCER. As we know that our neighbor is fond of good things and we have several of them undemolished, we herewith tender him the thing polite for the day on which they are to be served up.

We are informed that Dr. Junkin has about 180 bushels of them for sale, for the purpose of cultivation. Our farmers and

gardeners would do well to provide themselves with some, as their yield is much greater than that of any other potato, while their quality, generally, is superior.

We now proceed towards College Hill, on the brow of which are the extensive grounds and buildings of Lafayette College, a noted institution of learning. Midway, on the hillside, is emblazoned within the foliage, the picturesque memorial of the student body, sacrificed in the War of the Rebellion. Our car is now standing on the bridge that spans the Bushkill Creek (the Indians called this creek Lechauheisen, which was corrupted into Lehicton, while the early Holland explorers called it Bushkill by which name it is now commonly known.) Directly in front of us, is a modern grist mill. On the facade can be traced the original structure, built in the year 1790 by John Broteman and John Hester, progressive men of that period. At that time, there was no bridge here. Access to the mill was had from the one further up the stream, known as the Bushkill Street bridge. From this bridge, a road led down the north side of the creek to the mill, now known as Delaware Street, a public thoroughfare two blocks long, and used by the town for over one hundred years without the expenditure of one cent of public funds for maintenance. The road leading up the hill and the one leading eastwardly to the Delaware, are comparatively modern. In fact, the entire College Hill as a settlement, is of a later development. As we ascend the hill, we get a grand, extensive view of the old town.

Passing the College grounds, we continue on Cattell, a thickly settled street, woodland in early days, until we reach the vicinity of what is now Burke Street. Northward of this and just outside of the boundaries of the original Thousand Acre Tract, is still standing the log home of Elias Dietrich, erected about 1760.

Our car is now standing on the corner of Burke and Cattell streets. Westward, down in the valley, in plain view is the old stone mansion of the Wagners and opposite, the stone home of Andrew Ripple, whose red pump was a landmark for over one hundred and fifty years. The road leading from this pump up the hill, crossing Sullivan Street, continuing to Cattell Street, thence making an angle, continuing on and forming the present road, to the top of Chestnut Hill where it again connected with Sullivan Street, was opened in the year 1788. The angle was known as Dietrich's corner. From this corner, a road led straight over the hill to the Delaware to what is now the Sanitarium and which was then the extensive plantation of Andrew Grube. Grube's house is still standing and his commodious stone barn has been transformed into the present Sanitarium. The road con-

tinued up the Delaware to the home of Jacob Kreider, the only settler on the Delaware at this point. And the locality here was designated as Kreider's Rock. The next family above, through the Whorrogott, was Boyer on the north side of Boyer Rock, an impassable barrier where the road terminated.

The entire Chestnut Hill on which now is located Paxinosa Inn, was purchased by Peter Kocher for the express purpose of prospecting for silver on the strength of the information advanced by an Indian Chief that gold was to be found in the mountain, but true to the Indian trait, he never would impart to Kocher the exact locality where it was to be found. Kocher devoted years to prospecting without success. Several holes dug by him on the far east end are still visible.

We will now return to Sullivan Street. This is the ancient Minnisink highway but little used until Easton began, when it was the main thoroughfare to the mountains. The supposition that it was made by General Sullivan in 1779 is erroneous. The road that Sullivan constructed was through the great swamp beginning a few miles above Pocono Lake in Monroe County. This road leading over College Hill was used but very little after 1788 as the road leading to the red pump was created to take its place. Where the present road crosses the northern boundary of the city and where it intersects the old Sullivan road, stands an old stone building, that was the gun factory of Henry Young during the Revolutionary War. His log house which has been re-weatherboarded and modernized, is also standing, directly opposite on the east side of the street.

At the breaking out of the Revolutionary War, when Massachusetts made her appeal to the sister colonies for support, Congress, then in session in the city of Philadelphia, and not positive of its own unity, the colonies still separated by petty jealousies and local pride, Cavalier mocking the Puritan, Knickerbocker mistrusting both, appealed to the twelve colonies that they observe a common fast day in recognition of King George III as their rightful sovereign, and enjoined them to look to God for reconciliation with the parent state. Two days later, finding itself facing actual war, Congress made its first call for troops to form a national army. This was on June 14th, 1775, when it passed the resolution "That six companies of expert riflemen be immediately raised in Pennsylvania, two in Maryland and two in Virginia, that each company as soon as completed, march and join the army near Boston, and be there employed as light infantry." These riflemen were the first troops ever levied on this continent by authority of a central representative government. On the following day George Washington was appointed commander-in-chief. Congress did not ask New England, New York

or New Jersey for troops, nor the other Colonies. They knew full well the sentiment of the people throughout these sections; they were not prepared to enter into conflict. Time which should have been spent in preparation had been wasted in discussion or devoted to fasting and prayer. But the men of the Alleghenies were always ready. Over every cabin door hung a well made rifle, correctly sighted, and bright within from frequent wiping and oiling. Beside it were tomahawk and knife, a horn of good powder and a pouch containing bullets, patches, spare flints, steel, tinder, whetstone, oil and tow for cleaning the rifle. A hunting shirt, mocassins and a blanket were near at hand. In case of alarm the backwoodsman seized these things, put a few pounds of rockahominy and jerked venison into his wallet and in five minutes was ready. It mattered not whether two men or two thousand were needed for war, they would assemble in a night, armed, accoutred and provisioned for a campaign.

Incessant war with the Indians taught him to be his own general, to be ever on the alert, to keep his head and shoot straight under fire. Pitted against an enemy who gave no quarter, he became himself a man of iron nerve. It was the pick of these for which Congress asked.

The assignment for the companies to be raised in Pennsylvania was one for each county with the exception of Lancaster and Cumberland, which, owing to their extensiveness, were assigned two companies each. Old Northampton trebled its quota and followed it shortly afterwards with more. When the tocsin of war was sounded through the great Kittatinny Valley, there was an uprising not only of eight hundred and ten of these American riflemen, but upwards of two thousand of them rushed on to Cambridge, some of them covering the distance of more than seven hundred miles in twenty-one days, all equipped with the product of the gun makers of old Northampton. The unruly mob that had already assembled around Cambridge and which our New Englanders delight to call an army, minute-men, armed with pitchforks and ancient fire-locks, looked on this avalanche of rescue with astonishment. They, however, were accorded the greatest respect. No personal consideration bound these backwoodsmen to the men of New England. Little it mattered to them whether tea was a shilling a pound or a guinea a pound—they never drank it. American manhood was insulted and they were there to resent it. All without a farthing being advanced by the Continental treasury.

George Washington took command of the army then forming on Cambridge, Massachusetts. Troops from the southwest were on the march, every day some arrived at headquarters, and received the glad welcome of their new commander. Up, out of



Winchester town came Daniel Morgan, a Scotch-Irish Pennsylvania German lad of the Lehigh Hills, and gathered, as he went from Shenandoah to the Lehigh, more than six hundred Pennsylvania riflemen, following close on the heels of the three hundred more from the Forks of the Delaware, on through the Minnesinks to the siege of Boston. The British army, for the first time, now faced the new Swiss invention, the rifle, and this new weapon of warfare in the hands of nearly two thousand sharpshooters from Pennsylvania. The British Commander feared more these Pennsylvania riflemen than all the rest of Washington's untrained soldiery. To Daniel Morgan and these two thousand Pennsylvania riflemen more credit is due for the evacuation of Boston than to any other cause.

One of the Pennsylvania boys and his famous rifle was captured by the British and sent to England, where he was exhibited as a curiosity. If the New Englanders overlooked these facts not so the British army, for when they again met in battle at Long Island, there was vengeance in the air. The British commander pointed to a distant wooded hillock, where fluttered the crimson banner bearing the legend "St. Tammany." "There are to be found the dreaded green-coated riflemen of Pennsylvania," and they found them, and history tells us that nearly half of these brave sons of Pennsylvania never lived to recross the Delaware River. The entire first, second, third and fourth classes of Northampton County militia participated in this battle.

The Committee of Safety for the county of Northampton passed a resolution which debarred from participation in the armed forces then gathering, all persons possessing a knowledge of the manufacture of fire-arms. Among the Swiss and Palatine population of the vast territory then known as Northampton County, were a great many who were gunsmiths and armorers, some of them being descendants of the ancient armorers of the feudal period of Central Europe. These people brought with them to Pennsylvania the rifle, forty years or more before the Revolution, and improved upon this German model with such ingenuity that up to within a few years of this important event, they had produced a new type of firearm, superior to any other in the world—the American backwoods rifle. It is these artisans of the backwoods who, being denied the anticipated pleasure of entering into the conflict, returned to their workshops, to their homes, with renewed energy, knowing full well that their efforts at their vocation would be of more importance than would be their services in the ranks. Soon every blacksmith was seen forging gun barrels, every cabinet-maker shaping gun stocks, every gunsmith rifling gun barrels: not only they, but their wives and children and the wives and children of their neighbors who

had gone to the front, now lent a helping hand, cleaning, polishing, burnishing, and putting the finishing touches to this new weapon of warfare. All the backwoodsmen of Maryland, Virginia and the Carolinas were familiar with the rifle, and all were in readiness for war long before the battle of Bunker Hill. For years they had been equipping themselves with the Pennsylvania rifle, in place of the old musket, which was yet being used by the more eastern colonies.

It is to be regretted that so few of the names of these tillers of the virgin soil of Penn's colony, who possessed the ability to produce a better weapon of warfare than was used by any of the armies of the world, has been handed down to posterity. All honor to John Tyler, George Layendecker, John Moll, Jacob Newhardt, Ebenezer Cowell, Mathias Miller, Peter Newhardt, Daniel Kleist, John Young, Stephen Horn, Henry Young, Abraham Berlin, Adam Foulke, Anthony Smith, Isaac Berlin, Andrew Shorer, William Henry, John Golcher, Henry Derringer, Johnston Smith, Peter Kern, John Kohn. These are names of principals only. The names of subordinates, probably, will never be known. William Henry had fourteen employes while in Lancaster, six of whom he brought with him to Nazareth, but so far it has been impossible to discover the names of these six.

Ever since the Henrys came to America from England, they have been identified more or less with government service, either as soldier, statesman or manufacturer of arms. The first of the Henrys in this country was. Hon. William Henry of Lancaster. There he established a factory for the making of firearms in 1752. His muskets and rifles were in demand during the Revolutionary war, and he could hardly make them fast enough. He was in charge of small arms during the Braddock and Forbes expeditions in the French and Indian wars. He was present at the attack of Fort Duequesne. During the battle he saved the life of the Delaware Indian chief, Killbuck. According to an Indian custom, Henry and the chief exchanged names. It is said that to this very day the Killbuck family retain the name of Henry as the middle name, both male and female. William Henry was also active in the Revolution as deputy quartermaster-general and superintendent of arms and military accoutrements.

His son, William Henry, Jr., came to Nazareth in 1780 and entered into a contract with the state of Pennsylvania and the United States government for the manufacture of muskets. He built a small factory at Nazareth, but the water power was poor and the demand for muskets much greater than the supply. It was to facilitate this work that he built the Henry gun factory at Bolton, about three miles northeast of Nazareth. It is situated in one of the most delightful spots along the Bushkill creek,



Old Episcopal Church on Spring Garden Street



Old County House Demolished 1868



formerly known by the Indian name, Lehicton. This was in 1812, when the government was pressing the factory with orders for the war then waging. A few years later the works passed into the hands of his sons, William Henry third and John Joseph Henry. They jointly conducted the business till 1822, when the latter became the sole owner.

The fame of the Henry rifle had spread along the whole frontier, and when John Jacob Astor organized the North American Fur company he ordered all his supply of rifles from the Henry factory. The rifles were to be of a certain style and the Henrys had the only factory at that time that could furnish them. Ramsey Crooks, afterwards president of the North American Fur company, was sent there by Astor to order the supply and personally compliment the gun manufacturers upon the satisfaction given by these rifles.

The manufacture of these rifles ceased when the fur trade died out and the North American company went out of existence. During these years many rifles and pistols were manufactured by the Henrys for the militia of the south and west and figured very prominently in the Civil war.

The Council of Safety of Pennsylvania had established a gun factory at Philadelphia and employed Golcher to instruct in the art of boring and grinding the gun barrels. This state factory was later moved to Allentown, Golcher returning to Easton, where he began manufacturing fancy guns, the principal one being the double-barreled revolving rifle with one hammer. Not many of these were made on account of the high cost of production, and now they are very rare.

Henry Derringer had settled very early in Easton and raised a large family, one of his sons being the inventor of the famous Derringer pistol, which is still used the world over where dueling is practiced.

John Tyler was in charge of the gun factory at Allentown and at one time had sixteen men in his employ. Daniel Kleist had his gun shop in Bethlehem township and made rifles for the Moravian store at Bethlehem. This store furnished a great many rifles to the companies passing through Bethlehem on their way to the seat of war. Daniel Morgan stopped here several days to have every man's rifle examined and put in order before proceeding.

Abraham Berlin had taken up the vocation of blacksmithing in Easton, but was a gunsmith during the entire period of the Revolution, after which he again resumed blacksmithing. Stephen Horn lived at Easton, put in several years at gun work and then took up that of powder making. Isaac Berlin and John Young, both from the upper end of the county, took up their residences



in Easton, about the time of the agitation. Berlin's specialty was sword making. John Young was an armorer and an engraver or decorator. The decorations on Berlin's swords and on his own rifles were very artistic. He also decorated the guns for his brother Henry. Henry Young did a large business, and his neatly engraved rifles became very popular. His factory is, probably, the only one that is standing today. It is a one story stone building near where the road crosses the northern boundary of the city of Easton, going over Chestnut Hill. John Young's store at Easton was a place of importance and he became generally known not only in Pennsylvania but throughout the other colonies. During the month of February he had received a request for one thousand rifles. The Council of Safety at Philadelphia immediately gave him permission to deliver to Virginia these one thousand rifles, provided he could deliver them before May 1st, which he did. This was in the year 1776. Johnston Smith was a partner in this transaction and it was his part to gather the rifles from the different makers. The Council of Safety, during the month of March, had been forming several companies in Philadelphia, in anticipation of the coming conflict. John Young furnished the council with one hundred and thirty rifles in April. Adam Foulk was a partner in the transaction. He, apparently, was of a migratory turn, as we find him in business in Easton, Allentown and Philadelphia.

Little is known of Anthony Smith and Andrew Shorer, both of Bethlehem township. Probably, they made guns for the Bethlehem store, as considerable business was done there. Peter Newhardt was from Whitehall township. Jacob Newhardt, John Moll and George Layendecker were from Allentown. They, at different times, worked in the state factory there and were in business for themselves when the state removed its factory to Philadelphia, after the British evacuated that place. Mathias Miller was a descendant of the ancient German armorers and had taken up locksmithing in Easton. His guns were remarkable by reason of their exquisite firelocks. Ebenezer Cowell came to Allentown along with the state gun factory and remained there after its removal again to Philadelphia. George Taylor and Richard Backhouse, both of whom resided in Easton, while not makers of rifles, or small arms, nevertheless can be classed among the gun makers by reason of their connection with the Durham iron works, in which they made cannon and considerable experimental work with gun-barrels. We find George Taylor asking the committee for powder for the purpose of testing gun-locks. Taylor early in 1776 made a number of small brass swivel cannon. Both Taylor and Backhouse furnished great quantities of cannon balls during the entire war. As they were makers of

bar iron, it is safe to presume that they also made bar steel for gun barrels.

The vast benefit these gunmakers were to the cause of American liberty has been overshadowed by the deeds of valor of their brothers at the front. However too much credit can not be given to these noble Pennsylvania-German gunsmiths for the successes and achievements of the American backwoods riflemen. Working on, regardless of the overtures of the British emissaries, whose endeavors to entice them to the interests of the British crown were unsuccessful, ignoring all flattering inducements, ever firm in the cause of liberty. When we sing the songs of Long Island, when we revel in the glories of Bunker Hill, it behooves us not to forget the gun makers of old Northampton.

Our car will now return to Centre Square, where we will note some pen-pictures of time—reflections that cast a halo over this ancient historic shrine.

Easton as the capitol of the county was frequently assailed as not the proper place for holding Court. This was only owing to its location, as not being sufficiently central, and not through any political preference. With the rapidly increasing population there was a corresponding increase of dissatisfaction for any business with the county officials—no matter how trivial—meant to these citizens a long journey and the loss of a week's time. The greater number of the people lived below the Lehigh River and finally in 1788, a petition containing one thousand three hundred and forty names of voters—from the southern and eastern parts of Northampton County and parts of Bucks, Montgomery and Berks County—was presented to the Assembly requesting it to be constituted as a separate county. The petition also included an offer to erect a Court House and Prison and any other county buildings that might be desired. Any or all expense accruing therefrom to be assumed by the petitioners. Great pressure was brought to bear upon the assembly by these citizens of the Lehigh hills but that body of august statesmen declined to grant their request. This caused great rejoicing in Easton and the little settlement began to feel its importance. The great prosperity experienced directly after the close of the Revolutionary War permitted the citizens to better the condition of the town, and consequently side-walks, curbing, and all improvements that go with making a proper town, were adopted, even to petitioning the assembly to create the town into a borough, which was to include the entire thousand acre tract. This outlying district was known as Easton Township.

This move on the part of the townsmen brought forth another petition, from sixty-six citizens of the township (and which also included a few of the prominent men living in the

town proper who owned outlots in the township) opposing the granting of a charter for borough. This formidable protest, however, for some reason not quite clear was ignored by the assembly and Easton was given a charter.

October 2, 1789.

"Whereas it has been recommended by the Court of Common Pleas of said County to the Commissioners, that it being moved to the Court by the Attorneys, that the business is greatly impeded at December and March Courts for want of stoves, to keep the people from suffering by the extreme cold and the Justices have experienced the great delays and interruptions of public business for want of such necessaries. Whereupon the said Commissioners have appointed John Herster to furnish the stoves."

May 1, 1800.

"Those who are in favor of a market house in the borough of Easton are requested to meet at the house of Adam Heckman on Saturday next."

This notice caused considerable excitement in the town as the idea of building a market house was considered an extravagant measure. The necessity of a market house at that early period—when there was a limited population—was questioned and naturally brought forth almost a unanimous protest but notwithstanding the opposition to the measure the fact that market houses were in style and being put up in larger towns, it was considered the proper thing to follow suit, and accordingly the market house was erected directly north of the Court House, one end of it projecting into North Third Street.

January 1, 1801.

"The triumph of republicanism was celebrated by public demonstration by firing of cannon and a grand dinner at the hotel of Mr. Heckman. The artillery was placed in a conspicuous situation on the hill which overhangs the south side of the Bushkill and has received on this occasion the name of Mount Jefferson."

March 12, 1801.

"The Republicans of Easton have not been deficient in expressing their appreciation over the inauguration of Thomas Jefferson. Fifteen minutes before midnight a band assembled in the cupola of the Court House and played the Dead March as a requiem to expiring Anglo-Federalism. Precisely at twelve o'clock they struck up Jefferson's march and played various other appropriate tunes. The Court House was splendidly illuminated

and a number of Republican citizens testified their participation in the general joy by displaying lights in the fronts of their houses. Although midnight yet almost all the inhabitants were in the streets or at their doors and windows, witnessing the most brilliant exhibition that has been known in the borough since the capture of Cornwallis. A piece of artillery placed on the hill at the junction of the Bethlehem and Nazareth roads gave sixteen discharges in honor of the occasion, and martial music paraded the streets till appearance of daylight—at that moment there were sixteen rounds of cannon discharged on Mount Jefferson. At two P. M. a large dinner was served at the house of Jacob Opp.”

In the month of December, 1826, sealed proposals were requested for the erection of a Town Clock in the belfry of the Court House in the Borough of Easton. The clock was to have four dials, one facing each point of the compass, and to be completed by the first day of January, 1828.

At a meeting of the Burgesses of the Borough of Easton, held Monday evening, February 19th, A. D., 1827, it was resolved that a town meeting of the inhabitants—housekeepers of said borough—be held at the Court House in said borough on Tuesday, the 27th inst, at 3 o'clock P. M., to take into consideration the propriety of raising an additional sum of money to defray the expense of erecting a town clock in said borough, of which notice is hereby given to the said inhabitants.

By order of the Burgesses.

J. R. LATTIMORE, T. C.

“Messrs. Editors:—

A correspondence in the last “Centinel” has been so kind as to inform the public what is intended to be done in our goodly borough, in the course of time; but as he has omitted many facts equally interesting, I take the liberty of forthwith furnishing them to my fellow townsmen.

There is no doubt but that Easton, in the course of time, will contain many more inhabitants than it does at present; and it is even conjectured, that some who are now alive and well will not live to see such an increase.

It is the opinion of some sageacres that our streets will be paved with nice, round stones; and some have hinted at the possibility of having lamps to “make darkness visible” in this or the succeeding century.

Some have conjectured that where the academy now stands, there will be a light-house erected to guide the contemplated steam-boat up the Delaware; but I rather suppose, in the



course of time, it will be levelled with the streets and built up with elegant, four-story houses.

Should these United States of America keep together in the bond of union, there is a great probability that Easton will, say in two thousand years, be the capital of the county in which it is located, provided there is no other town larger or better calculated for a county town.

A calculation has been made, by a celebrated accountant, that if the present Delaware Bridge should stand till the year 2000, the next one will stand until it is taken down by a freshet.

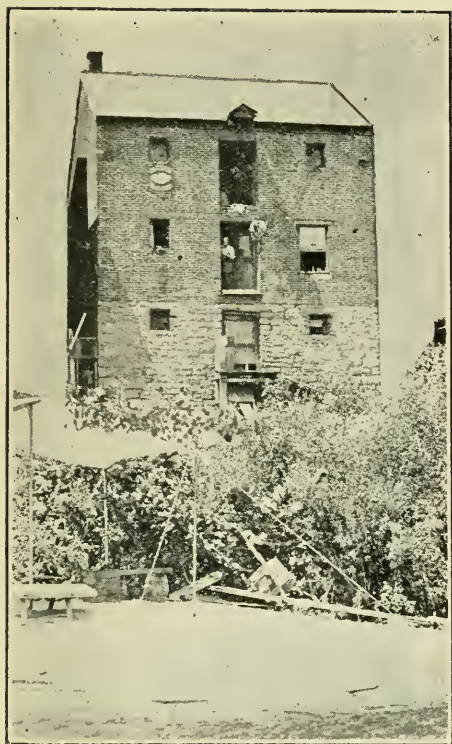
A friend to future improvement."

"March 16, 1827.

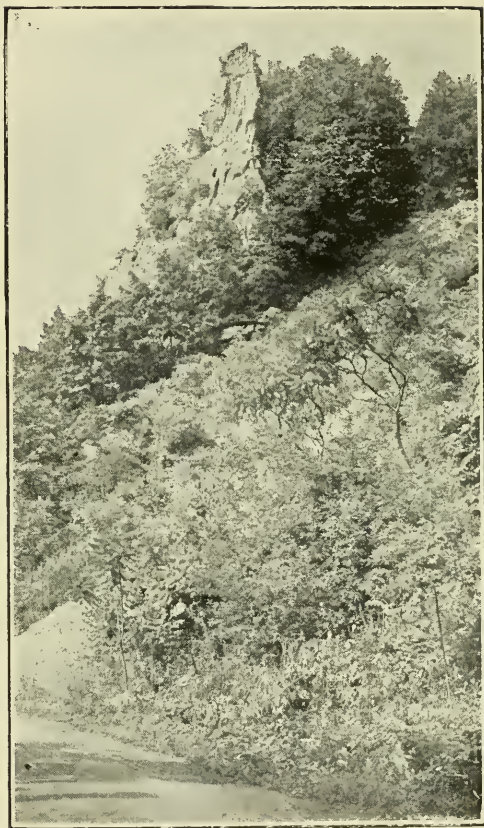
"A few days since, after crossing the Delaware Bridge, I was ushered into the goodly borough of Easton, so noted for what it is likely to be. Leaving the future entirely out of the question I would briefly state what it is at present. Having heard much conversation with regard to the erection of a Town Clock, while passing up Northampton Street, my eyes were naturally directed to the pinnacle of the seat of Justice, in order to discover whether the contemplated piece of horology was seated on its airy throne; but before I was fully satisfied whether it was there or not, my visionary organs were hastily directed to seeking out a safe landing place for my nose. As I am not a member of the squint-eye gentry, who have one eye up and the other down, my feet had necessarily been compelled to guide themselves, until arrested by one of the many side-walk jogs, which lay me sprawling five feet, six and caused every joint to snap and crack. The contusions, I at first supposed, would prove mortal, but as the incident occurred in the vicinity of a pill shop, a knight of the postle and mortar sallied forth with his lancet in one hand and a lump of ice in the other and commenced operating *secundem artem*. After a copious bleeding, and being subjected for some hours to the temperature of the frigid zone, I was able to prosecute my journey as far as Centre Square. This however was effected with some difficulty, being weak in body; and my pockets which had all along assited to keep up the specific gravity, became considerably lighter after this adventure.

I should be happy to learn from the Chief Burgess, whether these life-and-limb-endangering and physician's-fortune-making pavements are to remain eternally as they are at present, for they are an outcrying nuisance and only to be compared to the steps of the Tower of Babel. Whilst the





Colonial Warehouse on Delaware



Near the Whorrogott—Pulpit Rock



Colonial Warehouse on Lehigh



spirit of improvement is abroad, I do sincerely hope that some measures will speedily be taken to remedy these evils, by appointing suitable persons as street regulators. This, if adopted, would tend more to the improvement of the Borough, than a time regulator. A Town Clock, to be sure, sounds far, but we dare not look towards it without stumbling. It reminds me of a girl with a twenty dollar head-dress walking barefoot in the street.

Having reached Centre Square, my observations respecting it, are for another number.

BLUE SHINS."

April 3, 1844.

It will be recollected that at the last court, the measure for building a new jail, was defeated by the grand jury of our county; as it now stands there is no probability that Northampton County will for the next fifty years think it advisable to erect new public buildings, in fact those in favor of the measure, have lost all hopes of ever living long enough to see it carried out. Another measure presents itself however, which is one of necessity, of which the people of the county generally are in favor, which is to refit and repair the old buildings in a plain and substantial way, so as to prevent them from absolute decay and ruin. The court house, particularly is here referred to. This building is a venerable and substantial edifice—as originally designed it cannot, perhaps, be surpassed by any in the state, but it wants the refreshing touch of the painter's brush outside and in. The window sills, some of them, are well nigh gone with decay—the ceiling of the court room wants a little white wash, to make it lighter and more suitable for its use. The old benches, which are but useless lumber, occupying room, without furnishing accommodations, should be removed—and one row of permanent seats placed in their stead. The three old stoves, with the pipes, running over the bar, might be traded off for one good stove, which would be amply sufficient to warm the room; thus saving fuel and pipe and avoiding all the disagreeable effects of the present arrangement. The outside of the building should be rough cast, thus making it more substantial, and at the same time a warmer tenement. Now, what would all this cost the county? A few hundred dollars at the most, and if it be not done, and that very soon, there will be a necessity for a new building, which at present we think does not exist. It is to be hoped the commissioners will look into this matter. As the agents of the people they are bound to protect the public building from dilapidation and decay, and are culpable if they neglect it. They have heretofore turned their attention to the county house, which is

now in a tolerable good condition, and we hope the subject of this article will be next in order.

September 25, 1844.

The county commissioners have been engaged for several weeks in repairing and fitting up the court house. The new windows and shutters are up and part of the rough casting on and some idea can already be formed of its appearance when completed. The interior is also undergoing some alteration and repair, in which convenience as well as beauty will be consulted. So far as the commissioners have progressed in their work, they appear to have the undivided approbation of the public. Some of our citizens were anxious to see the venerable walls, which were erected ninety-two years ago, torn down; but all now admit that the best course was adopted. We will have a handsome and convenient court house, which as far as wear is concerned will stand another century at an expense of about \$2,000, whereas a new one, and perhaps not any better, would have put the county to a cost of fifty to seventy-five thousand dollars.

November 20, 1844.

Since the last term of courts of this county the commissioners have greatly improved the old court house. Many of the citizens who have been attending our courts for the last half century, appeared to be surprised on entering to find it painted, handsomely papered and conveniently arranged with seats, to which they were conducted, with a constable's order of "hats off." The room is now in keeping with the times, and the audience in attendance much more quiet than formerly, which would be greatly increased if the bar and the aisles were carpeted. The exterior of the building is well improved with a neat portico at the west entrance, the whole surrounded with a fence enclosing the eighty feet of ground belonging to the county.





# FOURTH JOURNEY

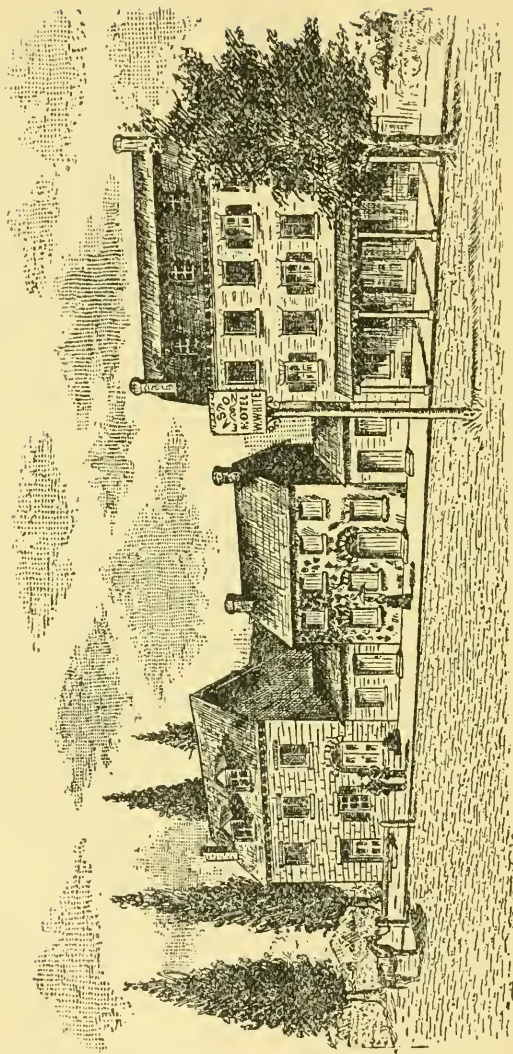
EASTWARD ON NORTHAMPTON STREET

**B**EFORE starting on our fourth journey, it may be well to observe some of the numerous changes that have taken place in this, the northeast section of Centre Square.

The present Hotel Huntington was formed from two buildings. The one on the corner was the brick residence of Jacob Arndt, Jr., erected in the year 1809, prior to which time the site was an open lot 32 feet wide. In the year 1832 it became the residence of Hopewell Hepburn, and later it became the property of M. H. Jones, Sr., who enlarged the structure to its present height. The other building was also of brick, erected about the year 1838 by the Northampton Mutual Insurance Company. On the site of the latter building formerly stood a stone structure erected in the year 1760 by John Stillwagon, a merchant of that period. In 1772 he sold this property to Frederick Nungesser for the use of Nungesser's daughter Rachel, wife of Bernhard Schmidt. Schmidt was a German harness-maker and did a good business during the Revolutionary War. One of his employees was a young Revolutionary soldier, Absalom Reeder, who sometime later married Schmidt's daughter Christina. Schmidt about this time relinquished the harness business and converted the building into a hotel. Reeder embarked in the business of the manufacturing of fur hats and finally became owner of the property. Next to this, and on the site of the Kahn building was the office of John Brotzman, Chief Burgess of the town.

In 1799 Brotzman sold the property to Dr. Peter Von Steuben, a brother of the Revolutionary General. In 1802 Von Steuben transferred it to Nicholas Kern, who about this time had also purchased the corner property with the intention of converting the entire tract to the use of the two congregations, Lutheran and Reformed, for the purpose of erecting thereon two residences for their respective pastors. But the controversy existing between the two congregations caused a change of plans and Kern, in the year 1808, sold the entire property to John Hester and Peter Miller.

The next lot, eastward, adjoining this and the site of the present Seip building was originally the hotel property of Arnold Everhardt. Everhardt and his good wife Margaret were excellent hotel managers and conducted this place as a leading tap-house in the town. Everhardt died in middle life and the



Home of Jacob Arndt Jr., 1809. John Stillwagon's Store, 1760. Everhards and White  
Hotel, now Seip Building

business was conducted by his widow for a number of years. During celebrations and election times, when all hotels and tap-houses were taxed to their utmost, it was a noticeable feature that at Everhardt's no carousing or boisterousness was permitted. This gave to the house an exclusive patronage. Only the best liquors were sold at the bar and among these was one that made the house famous. This was "Everhardt's Mead" and was known to the extreme ends of all stage lines leading out of Easton.

Its formula was a secret, well guarded, and was a source of revenue for the family down four generations. Through it one member, a grandson of Arnold's, became a bottler of mild drinks and conducted a successful business during his entire life. Another member of the family brewed it in large quantities for one of the local breweries for upwards of twenty-five years, when the demand for it became so great that the brewer procured the formula and the drink (under a changed name) became one of their principal products. The change of name, the advent of modern drinks and lack of interest on the part of the producers of it, may have been the cause of its having lost its place on the list of refreshing beverages. The enjoined secrecy in which the formula was held, and of which there was probably no written record, may also have contributed its share toward causing it to become obsolete. The writer by chance discovered the formula, in part, and after a lapse of nearly forty years, now furnishes from a somewhat treacherous memory the following recipe:

#### EASTON'S FAMOUS COLONIAL DRINK

$\frac{3}{4}$  Pound Raisins, 4 Ounces Cloves, 4 Ounces Ginger, 2 Quarts Wild Honey,  $\frac{1}{2}$  Ounce Essence of Birch (Genuine, not wintergreen), and 1 Pint Yeast.

Mix and boil together, thoroughly, the raisins, cloves, ginger and birch. Then add the honey, which first should be thoroughly mixed with the yeast. Pour into a receptacle holding ten gallons, then fill with warm water and await fermentation, carefully adding water to eject residue until fermentation ceases, when it is ready for bottling.

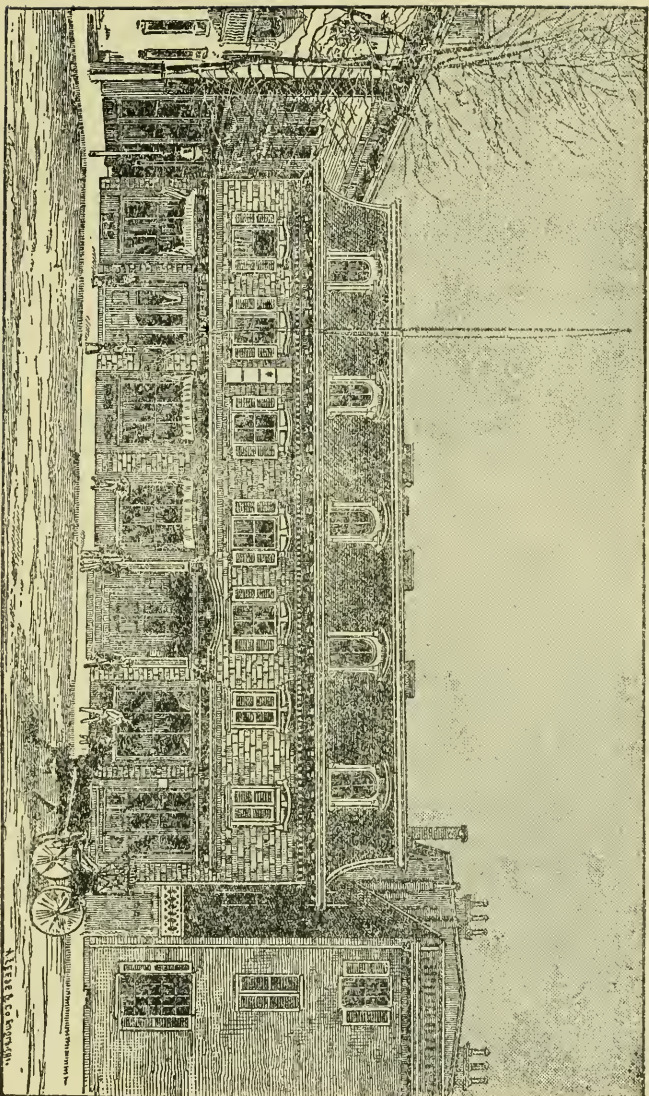
The present building was erected about 1820 by William White, son-in-law of Everhardt, who conducted the place for many years as the main hotel of the town. On the next property fronting the east angle of the Square stands a dressed stone building that was erected back in the 20's by Colonel Peter Ihrrie for a residence, and is now used as a business block. Adjoining this, on the north rear, is part of an old stone building that was erected during the Revolutionary War. It was the new home of

Doctor Andrew Ledley, a British sympathizer, although holding an office under the Commissary Department of the new government. He was closely watched by the Loyalists but escaped apprehension, being one of the few who succeeded in getting through the Revolutionary period without taking the oath of allegiance. He was a man distrusted by both forces in that memorable struggle. One of his official duties consisted of looking after the prisoners of war on parole in Northampton County and also for Sussex County in New Jersey. At what is now Green's Bridge, in the lower end of Phillipsburg, was the mill of Valentine Beidleman, in whose employ was one of these paroled prisoners, a German stone-mason, who had been living there for more than a year, unmolested and unknown to Dr. Ledley.

Desiring to marry a young woman in his neighborhood, Beidleman and a number of influential citizens of Jersey, petitioned Robert Levers to issue a license to him. Levers, to make the license legal, notified Dr. Ledley of the circumstances and procured the Doctor's consent to issue a license. After the wedding Dr. Ledley had the man brought to Easton and lodged him in jail to await deposition of the accuracy of his parole from the Board of War. This caused great indignation and protest from all good citizens, but which had no effect whatever on Dr. Ledley as he was safe within his rights as Commissary of Prisoners. However he compromised with the man by giving him his freedom provided he would do the mason work on the Doctor's new house, which was then in course of construction and for which services he received only his board and was compelled to lodge in the jail at night. The thrifty Doctor rendered an expense account to the Government for over a year's board and lodging, thereby getting the mason work on his new home without any personal expense. All this time, the man was refused permission to visit his wife or his friends. Beidleman and Levers finally secured his release through an act of the Committee of Safety and Congress. The man returned to his bride and in after years he became an influential citizen of Warren County. Dr. Ledley had lost the respect of the entire community and some years later became financially involved, lost all his worldly possessions and finally died a friendless man.

Our car now passes around the corner, ready to proceed down east Northampton Street. This street was not opened until the year 1788, when a petition was presented to court to open a road from Hamilton and Northampton streets to the Delaware River. At that time there were but few houses between the Square and the river, and while there are numerous points of historical interest, limited space compels a curtailment. We note





Col. Peter Ihre's Home 1828

at the south corner of the Square what is now the Mayer Building, erected during the Revolutionary War by Michael Hart and conducted by him, first as a hotel and later as a store.

At the southeast corner of Sitgreaves Street is where William Craig desired to locate a hotel but Parsons refused to sell him a lot east of the Square. Finally he secured it and in 1754 erected on the corner a stone residence and store, which he later converted into a hotel.

Our car moves to Second and Northampton streets. Here on the northeast corner is still standing the old stone hotel of Jacob Bachman, the first place in Northampton County to receive a license in June 1752. Opposite this, on the northwest corner was the hotel of Theophilus Shannon.

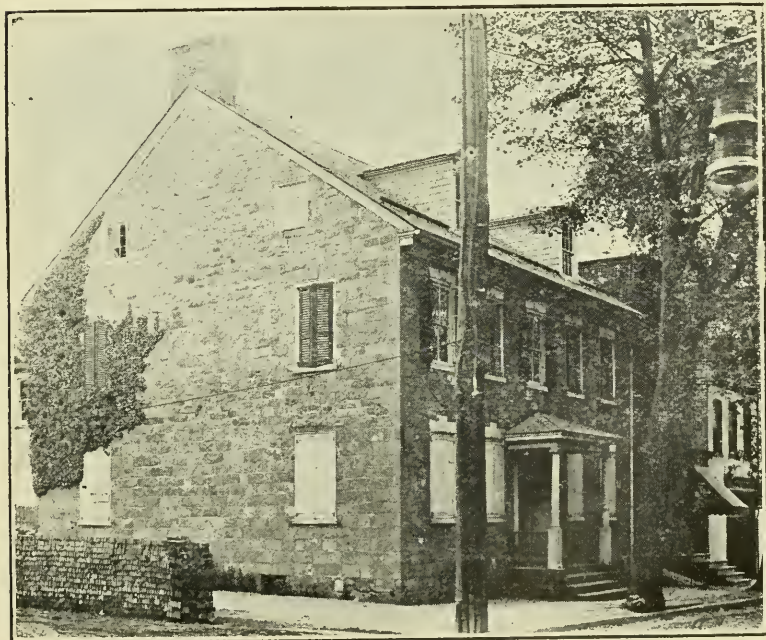
To the northward on Second Street, crowning Bixler's Bluff, is Easton's High School Building, supplanting what was formerly the old Union Academy—erected shortly after the Revolutionary War—and which was later incorporated as one of the buildings of the new Public School System. It was here, back in the 60's, that the writer received inspiration from both books and rod, during the period when the yellow-backed dime novelistic literature of the Far-West variety made its first appearance, and the reading of which—hidden between the protective covers of the geography—formed the favorite pastime among the rising generation, and from which probably more National History was learned than was absorbed from the Yankee Historical Text-Books. "Where they all did sin, the writer fell in." The new building, while architecturally not what it should be, is a vast improvement over that of the old, and where they still impart to the rising generation New England stories as the History of the United States.

South Second Street and lower Northampton Street, after the Revolutionary War, became the popular section for hotel men. It has often been wondered why there was a necessity for so many hotels in Easton at that early period, and the majority of these with so few rooms for the accommodation of lodgers, yet with huge barns or sheds and commodious grounds. This is explained by the fact that traffic was heavy and on the increase and consequently the hotels acquired ample facilities for quartering horses and wagons. And in this section of the town it was to be had, which was in close proximity to the two ferries and the two bridges already in contemplation. Again the overland teams generally consisted of four, six and often eight horses to each wagon, while there was seldom more than one wagoner (as drivers in those days were called), and occasionally he was accompanied by an assistant. And he—and very often the wagoner—would sleep under the wagons or in the barns. In the spring





Jacob Bachman's Hotel 1752 now corner 2nd and Northampton Streets (Photo 1911)



John Nicholas' Hotel Erected 1806, Second and Ferry Streets (Photo 1911)



and fall, when traffic was the heaviest, the town, even with its astonishing array of hotels, was often taxed to its utmost to accommodate them. Stabling of five or six hundred horses, with their wagons, was a common occurrence. The sheltering of these was an absolute necessity and wagoners preferred the hotels that furnished the best accommodations for their teams.

One of these was that of John Spangenberg. This was located on the west side of Second Street, between Pine and Ferry, about the middle of the block, with an open lot reaching to Ferry Street. The new Post Office building now stands upon this ancient hotel yard. Opposite this, on the southwest corner of Ferry, was the hotel of John Nicholas with a yard reaching to the Lehigh. Nicholas in 1806 built a new stone hotel on the northeast corner. The Ferry Hotel, at the corner of Front and Ferry streets, with a yard reaching up Ferry and adjoining that of John Nicholas', was then being conducted by Jacob Abel.

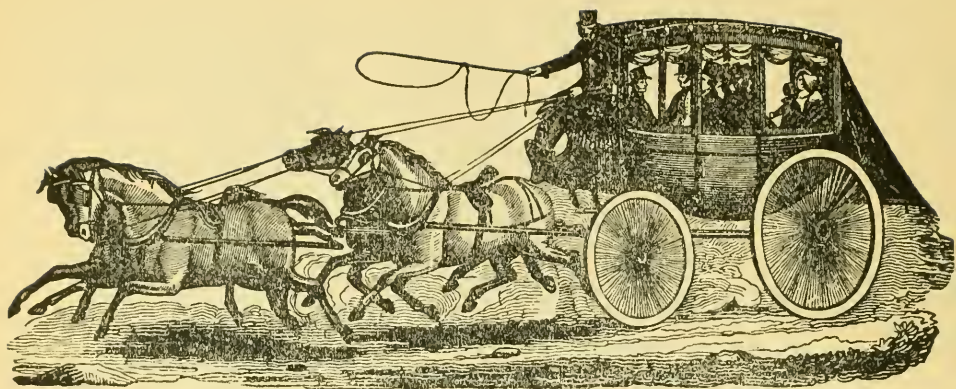
On Second Street and adjoining John Nicholas' hotel property on the rear, stood a small frame building. This was the residence and office of Dr. Andrew Ledley after he was compelled to relinquish his property in the Square. Between Dr. Ledley and Pine Street were two lots owned by Colonel Robert Levers. On the corner lot stood a large frame building which was his home and also office as Justice of the Peace. At this time Levers was an elderly man, enjoying the fruits of his labors during the Revolutionary struggle. This sterling old patriot ever firm in his endeavors to do right and always true in principle, was beloved by all citizens who were loyal to the American cause. His persistency in the prosecution of Toryism caused some bitterness among the few former Tories who had not formed a part of the great exodus of the Scotch-Irish Tories from Northampton County, to the west, and who still had their habitations in the regions round-about. Among those who were Levers' bitterest enemies, were the children and grand-children of Lewis Gordon, who never left an opportunity escape in which they could annoy the old gentleman. On one occasion they were more demonstrative than usual and making forcible entry into his home, assaulted the old patriarch to such an extent that he delined rapidly in health and died a few years later, leaving the four following children: Robert, Richard, Elizabeth and Mary. The perpetrators of this outrage, with one exception, escaped punishment by fleeing to Virginia, where they resided for many years, settling up their interests in Easton through proxy and power-of-attorney.

Northampton County, S. S.

To any Constable of this County.

"Whereas—Information upon oath hath this day been made, before me Peter Rhodes, one of the Justices of the Peace in and





Stage Coach of the Period Prior to Railroads

for the said county, that Robert Levers, Esquire, also one of the Justices of the said county, that on the 28th day of July last past, at the town of Easton, in the County aforesaid, William Gordon of the said town of Easton, Gent.: Alexander Gordon of the same place, Hatter; James Taylor of the same place, Apprentice to Dr. Andrew Ledlie; James Pettigrew of the same place, Gent.; with Michael Shall, constable of Bethlehem Township in the said county, with force and arms, that is to say with stones, tomahawks and axes, before the house of said Robert Levers of Easton aforesaid, unlawfully, riotously and rationally did assemble and gather together to disturb the peace of the Commonwealth of Pennsylvania, and being so assembled and gathered together the front door of the dwelling house of the said Robert Levers, then and there, unlawfully, riotously and rationally did break open and thereby did greatly terrify his family and injuriously and insultingly did treat his house and his Office of Justice of the Peace and other doings to the said Robert Levers, then and there, unlawfully, riotously and rationally did to the great damage of him, the said Robert Levers, against the peace of this Commonwealth. You are therefore hereby required to apprehend and take the said William Gordon, Alexander Gordon, James Taylor, James Pettigrew and Michael Shall and them bring forthwith before me or some other Justice of this county to answer the premises and that they may be dealt withal according to law, hereof fail not Given under my hand and seal the twenty-first day of September in the year of our Lord one thousand, seven hundred and eighty five."

The old stone building standing at the southeast corner of Northampton and Second streets was erected about the year 1790 by the four combined Lutheran congregations, Easton, Dryland, Plainfield and Greenwich, as a home for their pastor.



The Soldiers' Monument



Michael Hart's Hotel 1780 and Later General Store East Northampton and Square (Photo 1911)



At the southwest corner—Second and Northampton streets—was an elevation of ground which after Northampton Street was cut through formed a hill of considerable size, with an eastern slope reaching to the Delaware. Midway between the two points was a large hollow, reaching from Bixler's Bluff to Pine Street. This was known as Molasses Hollow. There are but two houses remaining that were built prior to the filling up of this hollow in 1803. For many years this hill was a source of annoyance to the citizens and a novel plan of its removal through a frolic by the able-bodied men of the town was decided upon as the most economical manner of removing the hill, grading the street and filling the hollow. The following notice was given through the press:

October 15, 1803.

"An opportunity now presents itself to enable such gentlemen volunteers, who are actuated with the public spirit, to serve themselves and deserve well of their country (both as to ornament and utility to the public and borough of Easton in particular), which the lowering of the hill, into the hollow of the east end of Northampton and principal streets of the town, with other neighboring improvements, will be of—and will commence on Tuesday, next. Those therefore who are inclined to add their mite to so useful an undertaking are requested to send a substitute or attend with the proper implements for work as time shall best suit their convenience, the ensuing week."

This met with the approval of everybody. All the men and boys of the town entered into the spirit with a will and an abundance of refreshments of every kind was furnished by the wives, daughters and sweethearts. And lo and behold, the hill disappeared and Molasses Hollow became traditional.

We will now proceed down Northampton Street, on the north side of which, in the lower half of the block, stood the old stone hotel of John Green. Directly across the street, on the southwest corner of Green Street, the present stone building was built about 1797 by Peter Nungesser. Nungesser at the time was conducting the Bull's Head Hotel on Third Street and had in contemplation this second hotel for his son, but he evidently changed his mind as, some years later, we find his son conducting the Bull's Head Hotel and Peter using this second building as his home, and in which he lived until his death.

Very early in the period during the agitation for the Delaware Bridge a large frame hotel was erected by Frederick Wagner, Sr., on the opposite corner of Green Street, on the site of the present Gerver House. But Wagner, who was a land speculator, soon tired of his hotel business and disposing of his holdings to



John Green, erected a stone building on the site of the present Sherer Bros. building, where he resided until the end of his days. Green about 1799, named his hotel the "National" and by that name it remained until the present owner, Robert Gerver, purchased it, about one hundred years later, and changed the name to "Gerver House."

Northward on Front Street were several small buildings that were really private residences but which were utilized for lodging raftsmen during the "rush" periods when the downtown hotels were crowded. At the corner of Spring Garden Street was erected shortly after the Revolutionary War, Sheriff Jonas Hartzell's Hotel, known as the "Delaware House," which was strictly a raftsmen's hotel and remained such during the entire rafting period, which lasted about one hundred years.

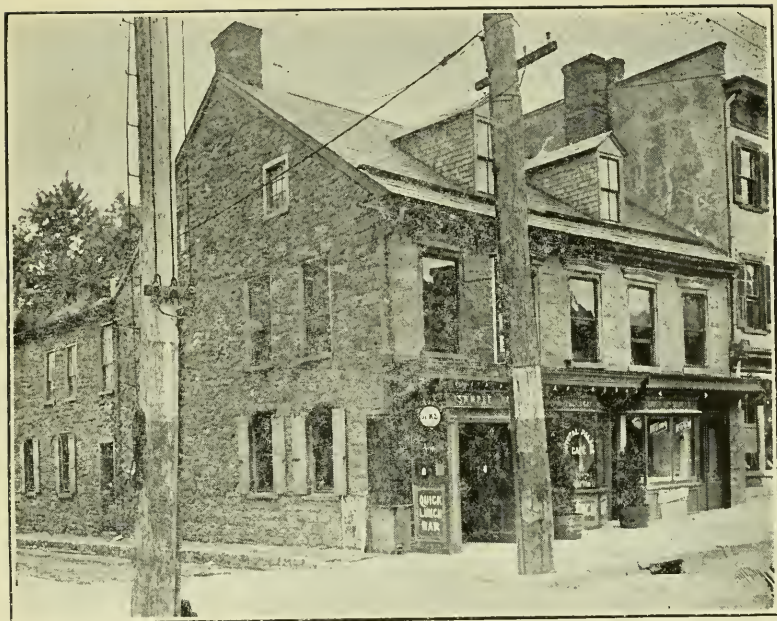
We will now cross to the New Jersey side of the bridge which here spans the river Delaware, the grand national river of the Lenni Lenape (men of men).

"Ye Noble Lenape, this was once your domaine.  
This river, these mountains, this fertile plain.  
From time immemorial, by stories handed down.  
You had exclusive title to your homes and hunting ground.  
With sorrow, grief and suffering, you were forced at last to go,  
From the graves of your forefathers, to a land you did not know;  
And now the road is open across the stormy sea,  
The white men are invaders and your friends no longer be."

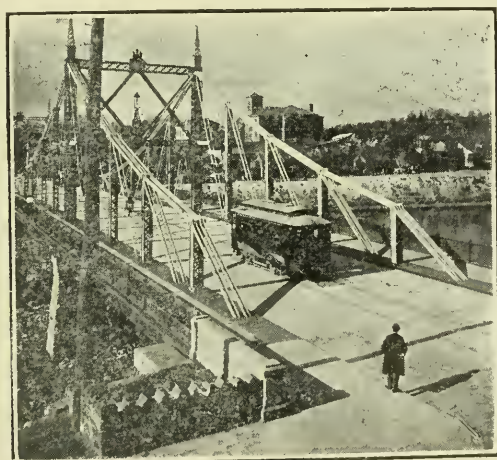
Immediately on our right and stretching northward for a mile along the Jersey side of the river, is a level tract of ground which, to the first settlers, was known as the "old Indian fields," while the Indians called it "Mechonakihan." At the lower end was the old Indian town of Chinktewunk. These Indians, who were supposed to be a part of the Pompton branch of the Unami or Turtle division of the Lenni Lenape Nation, cultivated the entire tract upto Marble Hill. This hill and the one opposite (Chestnut Hill), together with the main ridge of mountains, forms a gap through which the river winds in a peculiar manner. The Indians called this place "Pohachqueunk" (place where the waters disappear). The Hollanders prospecting from the north about the year 1664 called it "Whorrogott," which has the same meaning. This latter term was rather difficult for the English tongue to enunciate and it soon became corrupted into "Whycott." This later found its way into print as "Weygat," which is the term commonly used today. To the present generation there is a prevailing impression that "Weygat" was the name of an Indian Tribe, yet the word is foreign to any of the Indian dialects.

A short distace below the Whorrogott, rising from the bed





Peter Nungesser's Hotel Green and Northampton Streets (Photo 1911)



Our Car on the New Jersey End of the Delaware Bridge



of the river is a peculiar rock formation commonly known as "Pot Rock." This, when the river is normal, projects above the water making a fairly level plateau, free from rubbish or foliage. Into this rock the Indians had bored their corn mortars, about thirty in number. Nearly two hundred years have passed since the Indian maidens gathered on this stone plateau to grind the day's supply of corn and so deep had some of these holes become from the excessive grinding through the ages that some of them are yet in evidence, and in good state of preservation, although their edges are crumbling in, and in many places the rock has entirely disappeared.

Just below Pot Rock is a sandy beach which makes a delightful bathing resort, and very popular with the masses. And on any nice summer afternoon it is thronged with people. A few hundred yards below this is the pumping station, where the city gets its supply of water. The inlet pipe, which is set in near the middle of the river, was a favorite place for venturesome bathers who enjoyed the sensation of being drawn toward the opening. But this dangerous pleasure has been discontinued as bathers preferred being nearer the beach, owing to a sewer outlet between the two place.

Just north of the bridge, along Front Street, is Riverside Park, a creation of recent years. This is the first re-clamation of land in Easton for a parkway system and it is the fond hope of the few citizens who favor a "city beautiful" to have a parkway reach northward on the Delaware and westward on the Bushkill. These two places, even in their present primitive condition, form magnificent driveways, the admiration of all strangers. The north Delaware road is the main thoroughfare to the Delaware Water Gap and all mountain resorts to the north. The old covered bridge, that formerly spanned the river at the place where the new iron structure now stands, was the favorite place during the rafting period years ago, to watch the rafts float down the river and under the bridges. It was a common sight to see several hundred of these crafts pass down each day. Many of these would strike the piers of the railroad bridges below, and often when accidents of this kind did occur, they were attended with a loss of life, and the rafts were sure to be completely wrecked. Easton was one of the two places on the river where anchorage could be made—a safe harbor—and was just a proper distance below the other for a day's trip and at night there would often be a string of raft reaching from the bridge for a mile or more, up the river. The rafting industry came to end about the year 1908 and today not a raft is seen on these waters, and the many saw-mills that formerly lined both river banks have disappeared.

The work on this bridge was commenced in the summer of 1797 and the foundations of the cribs for the piers and the two stone abutments were completed by fall of the following year, although the completion of the entire bridge was delayed for several years, principally for the lack of funds.

The unfinished condition in which these piers were left for a number of years was the cause for the wreckage of a great many rafts and the source of annoyance to the raftsmen.

March 26, 1803.

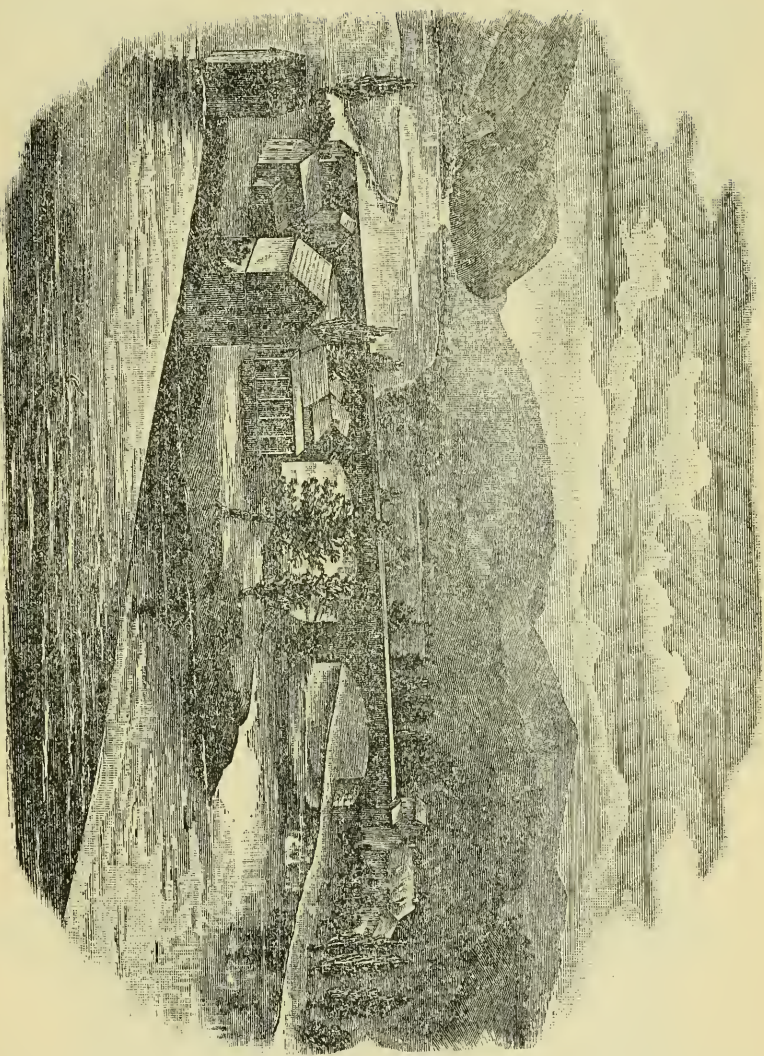
On Monday last an unfortunate accident happened on the River, opposite this town. Several persons were employed in transporting a number of mules across the Delaware in a flat boat. From the rapidity of the water and some injudicious management, the boat struck against the western pier, which was sunk for the support of the bridge, and was immediately upset, by which means Thomas Taylor, the ferryman, and a negro boy—the property of Thomas Bullman, Esq.—were unfortunately drowned. The driver of the mules, being in the flat boat, with remarkable presence of mind, pushed his horse into the water and mounting him arrived safe on shore.

About this time new life was infused into the enterprise by inaugurating a lottery scheme that became very popular and in time sufficient funds were realized to resume work on the structure which was finally completed and on Tuesday, October the 14th, 1806, was opened for traffic. This event assumed the proportions of a general celebration and nearly one thousand foot passengers are recorded as having passed over the bridge on that day.

The dimensions of the bridge were as follows:

	Ft.	in.
Length of the bridge, exclusive of the abutments and wing walls .....	570	0
Chord of the eastern arch .....	155	0
Chord of the middle arch .....	157	0
Chord of the western arch .....	159	4
Width of the bridge .....	29	0
Width of each carriage way in the clear .....	12	6
Curvature of the arches .....	11	0
Curvature of the floor or carriage way .....	6	0
Height in the clear over the carriage way .....	13	9
Height from the surface of the river, at low water mark, to the floor .....	45	0
Thickness of the eastern abutment, at the top..	31	6
Thickness of the western abutment at the top....	36	3
Length of the piers .....	40	0
Height of the piers at low water mark.....	27	0
Depth of water in which the western pier is sunken	18	0





Old Bridge and Warehouse Below the Dam about 1812  
This Warehouse was Destroyed by the Freshet of 1840



Below the bridge, along the bank of the river and up the Lehigh to Fourth Street, was a continuous wharfage. Here were located the great shipping places, prior to the advent of canals and railroads. On both river fronts were between twenty and thirty warehouses. Of these there are but five remaining, two on the Delaware, one at the dam and two at the foot of Fourth Street. These old buildings are mute reminders of the times that were; the days when the Delaware River was the commercial channel of trade.

Navigation on the river was by means of light-weight boats. Of these there were two kinds; the "Flat Boat" and later the "Durham Boat." The precise time when the Durham boat made its first appearance is not definitely determined. Probably it was not until after the Durham Furance was removed from Durham to its third location, where it now stands. This would make the time after the Revolutionary War. In the year 1765 in a historic description of the Delaware Valley, there is no mention made of the Durham boat, although an account is given in which it states that "these flat boats are made like throughs, square above the heads and sterns, sloping a little fore and aft, generally 40 to 50 feet long, 6 or 7 feet wide, and 2 feet 9 inches or 3 feet deep and draw 20 or 22 inches of water when loaden and easily carry 500 to 600 bushels of grain. Freight rate from Easton and below to Philadelphia at this period was 20 shillings per ton for pig iron, 7 pence a bushel for wheat, 2 shillings and 6 pence a barrel for flour."

The Durham boat was shaped like an Indian canoe, but was wide and long, similar to a flat boat and had a board or walk running along on the inner sides. In later years the boats were finally made after one pattern and most of these were constructed at the boat yards of Thomas Bishop & Son, along the Lehigh. Mr. Thomas Bishop, Jr., a member of the firm, informed the writer some years ago that the last Durham boat was constructed shortly after the railroads made their appearance.



Durham Boat

This boat was to be used on the Upper Delaware by Major William Barnett, who maintained a fleet of them between Easton and the headwaters of the Delaware. He describes it as being sixty feet long, seven and one half feet wide and thirty inches



The Colonial Warehouses Still Standing, also Third Bridge Erected at This Point 1843



Colonial Warehouse on Delaware



deep with a fifteen inch running board on both inner sides. The lower part of the sides was rounded and both the ends were bluntly rounded, and embellished with a carved wooden figure-head.

The shores here, where the two rivers meet, are not what would be expected of a city that can boast of so many other features of natural attractiveness. They are unsightly to the extreme, and the tin can edging and other defunct matter is no embellishment whatever. However it is hoped that the next generation may be imbued with greater progressiveness; profit by the past extravagance and discard that expensive plaything, the City Incinerating Furnace; then utilize the city's waste material (garbage, ashes and sewage); combine these three elements with the admixture of cement—forming a concrete mass, and with this create a river wall with terraced gardens, and other architectural features that would add to its appearance; erect in the river bed, at the confluence of the two rivers, a colossal monument of commemoration. All this would be a greater setting to this otherwise beautiful city than the present disfiguration and its freak by night and monstrosity by day, the slogan sign.

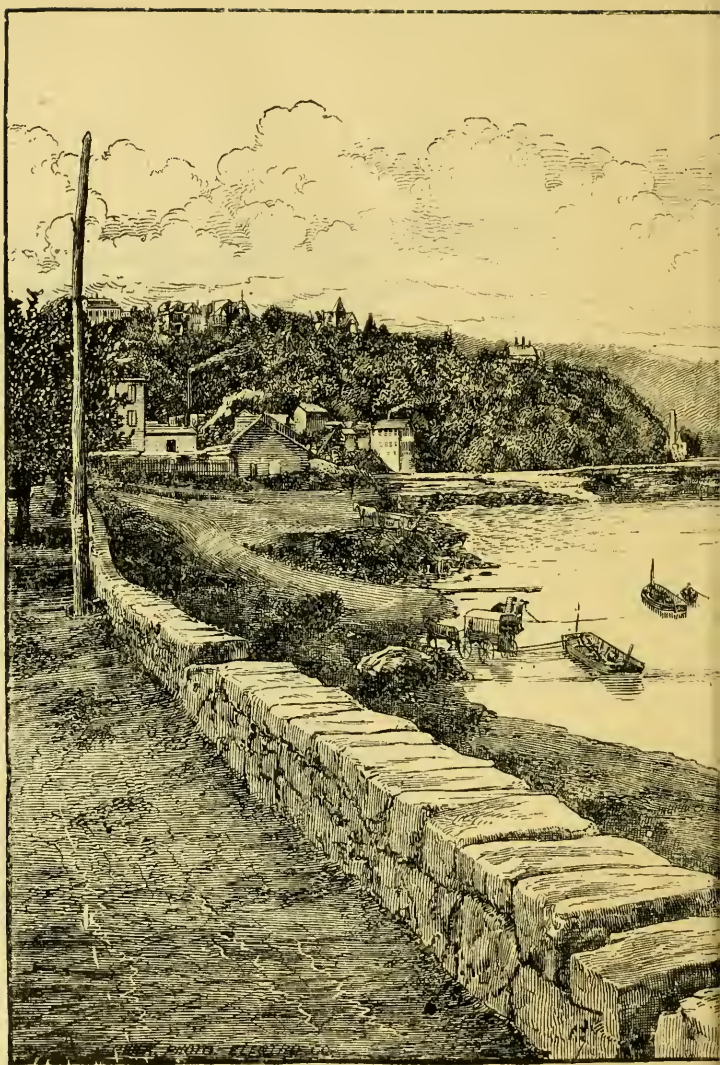
Our car will now return to Centre Square, the starting point, where we will disembark. And now, hoping that you have all enjoyed in full this historical excursion, we will gather within the shadows of this monument that supplants the old historic shrine and conclude in song.

"How sweet to my ears are the names of my childhood,  
The names Pennsylvanias worship for aye,  
Aboriginal congnomens heard in the wildwood  
When Indians traversed the Minnequa way.  
Tunhannock, Tamauqua and Hokendauqua,  
Tamananed, Tobyhanna and Tonawanda,  
Meshoppen, Tomensing and Catasaqua,  
I love you, I greet you, sweet sounds of Pa.

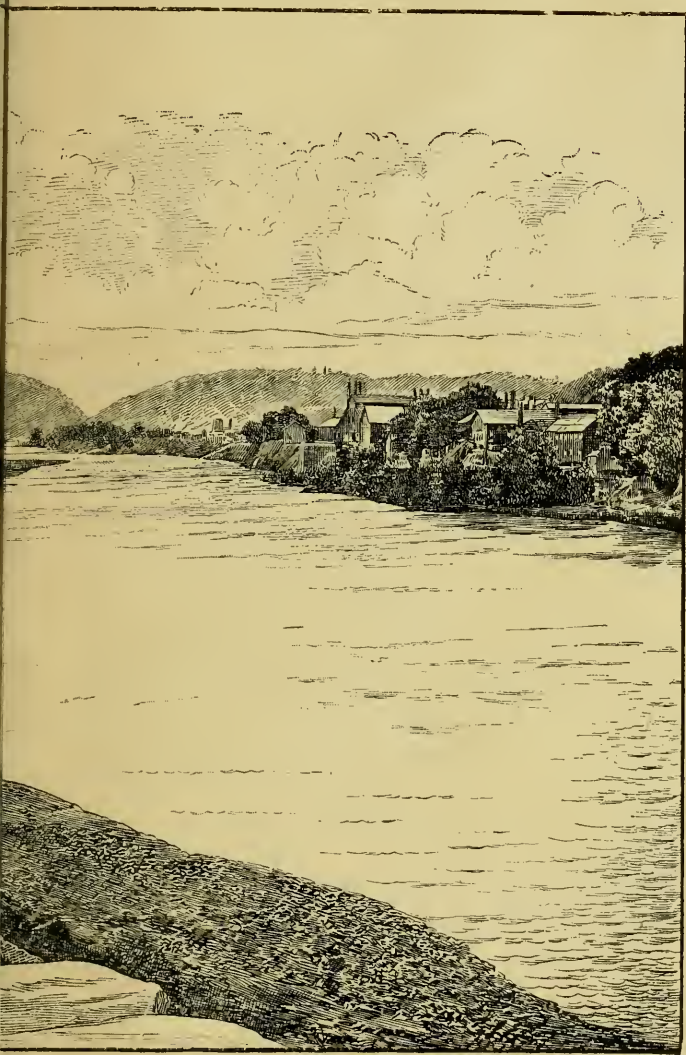
"How mountain, and meadow, and rill, and ravine,  
The broad Susquehanna and Wyoming's ray,  
Spring forth in the landscape by memory seen.  
The Lehigh, the Schuylkill and Lackawanna.  
Lycoming, Shamokin, Monongahela,  
Kittanning, Perkasio and Shenandoah,  
Towamensin—another, not spelled the same way,  
I love you, I greet you, sweet sounds of Pa.

"The rivulets warble and cataracts roar  
The names that I cherish wherever I stray—  
Manayunk, Conshohocken, Monocacy—more  
Nanticoke, Kittatiny, Shickashinny, Hay! Day!  
My heart leaps at mention of Catawissa,  
Mahanoy, Nesquehoning, how soothing the lay!  
Lackawaxen, Shackamaxon, Perkiomen—what, pray,  
Sweeter than Mauch Chunk (Mock-Chunk as they say).  
I love you, I greet you, sweet sounds of Pa."





Riverside Park Be



improvements



## APPENDIX

## Delaware Indian Legends

Gathered Verbally and Interpreted Into English by  
One of Their Own People

The writer has been repeatedly requested to furnish information regarding the disappearance and the destination of the Delaware Indians who once inhabited the regions round about, and in compliance would say that while the subject matter here contained, is not entirely foreign to the purpose that caused this historical excursion, it is perhaps well to make it a part thereof. Its vast importance as of record should, it is believed, be given unlimited pages of its own, yet it is essential that advantage be taken of this opportunity by reason of their having recently been established a great confederation of all the Indian Nations of North America. The objects of this Brotherhood are to teach, obtain and maintain rights, liberties and justice for all Indians equal to that of any people and inferior to none; to preserve and perpetuate the ancient traditions, arts and customs of North American Indians; to encourage industry and thrift among Indian people; to collect, secure the preservation of and to publish their records, papers, documents and traditions of historical value, to mark places historic and sacred to the American Indian, etc.

This organization was perfected at Washington, D. C., December the fifth, 1911, by full-blooded Indian men of prominence, wealth and education of all the Indian Nations and Tribes of America. This grand aggregation is under the leadership of a master mind, a man of exceptional intellectual attainments, a lineal descendant of a long line of ancient Delaware Kings, endowed with all the virtues, poetical and oratorical capabilities of his famous ancestor, St. Tammany. This modern Moses is in full accord with his people, moving along a line of policy in decided contrast to that of other famous Indian leaders who figure in our three hundred years of American History.

The civilizing and Christianizing of the Delaware Indians was a continuous struggle between two opposing forces, one, the self-sacrificing spirit of the true Christian principles of the German Moravians and the other, the selfish vindictiveness of the Scotch-Irish Presbyterians. Thus, after the latter massacred



the Conestoga Indians, the Lenni Lenape deemed it advisable for their safety to withdraw altogether from the interior of the white settlements, into the wilds of the Susquehanna country, along both the eastern and western branches. The government, conscious that they no longer could protect any Indians—whether Christians or not—whom they had with difficulty prevented from sharing the fate of the Conestogas, requested them to retire into the back country. They did so and settled at Wyalusing, fully one hundred miles from the frontier settlers. All the other Indians of the same clans, living in the Forks of the Delaware and the regions round about, migrated still further northward and westward. In these localities they lived quietly, built good houses, planted fruit trees and cultivated the land. But, while they were flattering themselves with the most favorable prospect, they were informed that the Six Nations had sold their entire country, including the land they lived on, to the English. Then, in the year 1768, they determined to again migrate westward. The Minisinks went to the Allegheny River, and the Turtle and Turkey Tribes, along with two hundred and fifty Christian Indians, went to the Muskingham (now Tuscarawas) in the present state of Ohio, then the whole country east of the Allegheny Mountains was free from Indians. In this new country they lived in peace up to the period of the Revolutionary War, the Christian Indians assuming the habits of the white people and increasing their number through recruits from the Non-conformists. But the Revolution put an end to their hopes and a great opportunity was lost. It was not the fault of the American Government, who were truly desirous of seeing the Indians adopt a neutral line of conduct and repeatedly advised them not to interfere in the quarrel between the Colonies and the mother country, but these poor deluded people were dragged into a war in which they had no concern, and by which not only their population was gradually reduced, but they lost the desire of becoming a civilized people for the Americans, at last, became exasperated against them, and considering all Indians as their enemies, they sent parties out from time to time to destroy them.

The murder of the Christian Indians on the Muskingham in 1782 completed their alienation, and those who yet remained were driven to despair and finally dispersed. The Minnisinks finally settled permanently in Canada, affiliating with the straggling remnants of other tribes, and are now a composite nationality, having lost their original identity. The Turkey and Turtle Tribes, while in the Ohio country, produced some remarkable men. Among their number, the one to receive the most notice was Koquethagechton (Captain White Eyes) the only American Indian to receive a commission of colonel from the American

Government. His highest ambition was to create the fourteenth state in the American Union, from his Delaware land and people (this was the land which is now the state of Ohio). However these poor Indians were again compeled to migrate to what is now Indiana, then again to the Mississippi River, then on to the Missouri, thence to Kansas and, in the year 1866, they were forced to Oklahoma, where they remain to the present time.

It was while they were living in Ohio, that the best progress was first made in civilizing these Indians, and that its first young men were sent to school, and here, between the years 1774 and 1779, they rendered great service in the Revolutionary War which was of untold value to the Colonists. The Americans' victory at Saratoga was made possible by the Delawares declaring and making peace and influencing other tribes to be less violent, so that only a nominal force was required by the Americans to protect the border.

One of their bright young men of that period was Charles Killbuck, a graduate of Princeton College, who in the year 1848, then an old man, for the first time in the history of the Indians, reduced to writing the legends, oratory and ceremonies that were handed down verbally from father to son among the councillors and wise men of the nation and from time immemorial held sacred among them. In his own words, we here quote as follows:

"Were I to relate to you the names by which my paternal ancestors were known among their Indian braves, you would wonder how it is my name is Charles Killbuck. This is the explanation. The palefaces who came to our country found it difficult and sometimes impossible to pronounce Indian names, so they usually referred to us by the corresponding English words. Thus it was our great war captains, Koquetgagachton, who was so named from his peculiar eye-balls, and Koigesch-quanoheel Hopocan, a profound lover of tobacco, were called Captain White Eyes and Captain Pipe. The title "Captain" was added because they were war chiefs. We soon learned to know our English as well as our Indian names. My father, Gelelemend, was a progressive Indian and learned to speak English in his youth. He desired to follow the English customs, and when I was quite young he adopted his father's name "Kill buck" (Nihilajapen) as the family name and called his sons John and Charles.

I said father was a progressive Indian. The same might be said of a number of others in our tribe, among whom was Captain White Eyes. Their strongest opponent was Captain Pipe. Well I remember in my early years the excited conversations passing between two braves, one of whom favored Captian

White Eyes' or my father's ideas and the other opposed them. Of course I thought father was right without knowing just what he in fact believed.

Our sachem, great-grandfather Netawatwes, was in a way an adherent to the old customs but he favored the progressive party unless the new policies were too radical.

According to the Indian rules of succession, my eldest brother was the heir-apparent to the sachemship and on one occasion Captain White Eyes proposed sending him to school. Captain Pipe and his followers objected as the whole future of the Delaware tribe would probably be changed by having a sachem educated in the English way of doing things. But the progressive party carried the day, and John was sent away to school. Great-grandfather was old at this time, and did not realize what John's absence meant until he was gone. Then he regretted it.

It was the duty of the sachem to know the traditions of his people, to care for and interpret the treaty belts and written documents presented to the tribe and further, to carefully instruct the future sachem in such knowledge and duties. While great-grandfather had given instructions to John, he realized that by coming in contact with the English and more attractive matters his teachings would hold first rank in the future sachem's thoughts.

One warm spring day when about eight summers old, I was playing near great-grandfather's lodge. He was sitting outside and was examining the contents of the open treaty bag beside him. Approaching, I noticed he unrolled a parchment, laid it on the ground and weighted down the corners with pebbles.

'My son, this is where our great paleface brother Miquon (William Penn) placed his name and here is where Tammany and Metamequan placed their marks.' Speaking thus he moved his finger along the bottom of the parchment indicating the marks. 'What is it father?' I asked.

'This, my son, is the great peace treaty made between our ancestors and the good and great paleface Miquon, many, many seasons ago (1683). I was a child then, not as old as you are now and we were living far to the sunrise. King Tammany called me to him saying that an important meeting was about to take place and as I would some day be the sachem it was well for me to witness it. He led me to the treaty tree—a large strong elm—where we met the palefaces. Then placing the sachem's feathers on his head and taking a seat beside Metamequan on a log, he bid me be quiet. He then told the placefaces that he was ready to proceed. I paid attention to what was spoken and today it is as clear to me as on that day. Miquon stood between the

palefaces and King Tammany. He began by saying that it was not their custom to use hostile weapons against fellow creatures, that the Great Spirit who made the Indians and the white man, who was King of all the Kings of the earth and ruled the world, knew the most secret thoughts of men, and could witness that his colony of Englishmen desired to live at peace and friendship with the Indians and to serve them to the utmost of their power. He said he desired to present them with a written treaty for he knew now how to make a belt of wampum to represent all he had to promise. This is the document, my son,' and the grand old brave picked up the parchment and held it so I could better see it. Then he continued:

'As Miquon handed this treaty to King Tammany he said: I will not do as the Marylanders have done, call you children or brothers only, for even parents sometimes whip their children too severely and brothers sometimes differ. Neither will I compare our friendship to a chain, for rain may rust it or a tree fall and break it, but I will consider your people and my people as the same flesh and blood, the same as if one man's body were divided in two parts.' Great-grandfather paused for a moment that I might better retain his words, after which he looked at the parchment again and thoughtfully said: 'They promised that this treaty should be kept as long as the sun, moon and stars would shine and the creeks and rivers flow. As that was not written in the treaty when Miquon presented it, King Tammany placed the sun, moon and stars in this corner and drew this river flowing into the sea that we might remember his promise,' and his old finger again pointed to the objects indicated. Then rolling up the parchment he was silent and looked steadily in the distance. I did not interrupt him.

Finally he spoke again: 'Your brother John is to be the sachem at my death, but he is away and I can not teach him.' His tone told me he was grieved, and I was ready to offer my sympathy. 'Can you not teach it to some one else, father?' I ask.

'None of the young bucks seem to care for these matters. They love to hunt too well to learn to repeat these long treaties.' 'I would like to learn to repeat the treaties, father,' I replied, not knowing the nature of the task I was seeking.

'Your words give me hope my son,' he said as he gently drew me to him, and after looking at me earnestly for a time, as if reading my thoughts, he added: 'Place your hand on the treaty bag and promise me you will repeat what I teach you to your children and your children's children, even as our great and good King Tammany promised a long time ago.'



I placed my hand on the sacred treaty bag and repeated, 'I will remember your words, my father; I will do as you have bidden me.'

'That is right, my son; that is right, and by honoring the customs of your fathers the Great Spirit will be pleased with you.'

As he thus spoke he lifted me upon his knee and then repeated from memory the entire Miquon treaty, and required me to repeat it after him. This he continued until I was weary. 'Now run away, but return to my lodge when the sun rises again, for I wish to teach you more,' he concluded.

As I left the old brave he wrapped the precious parchment in a skin to better protect it and replaced it in the treaty bag with the wampum belts and strings and carried them into his lodge.

The next morning, and for many subsequent mornings, I went to the sachem's lodge and learned the Miquon treaty so I could repeat it as well as great-grandfather—at least so he said on one occasion.

My instructions were not confined to the treaties, but included the laws, the traditions and the history of the Delawares. Great-grandfather was without doubt the best authority on the history of the Delawares of the century in which he lived, for he was present at, and took part usually in all the important events affecting his people from the time of the great treaty at Sachamexing.

He always used the same words and the same sentences in telling it but as he spoke to me in Delaware I can not tell it to you in his words as I would like to do." [A short distance above Pittsburg is Killbuck's Island. Here is where the Government placed the Indian refugees after the Ohio massacre, so as to be under the protection of the fort. Unfortunately that protection was very lax, and, as the offer of sixty dollars for an Indian scalp was still in force, this island was tempting bait for the unscrupulous bordermen, who finally attacked these helpless Indians. This was in the early spring of the year, when the stream was swollen and filled with floating ice. Charles Killbuck and his brother John endeavored to reach the main-land in a canoe. Charles hastily gathered from a large, strong box most of the important documents, treaties, etc., and placing them in a bag, quickly embarked in the canoe. Then in their endeavor to prevent the boat from sinking and returning the answering shot of the enemy, their craft capsized. Both John and Charles swam to shore, losing the bag and its precious contents of Delaware Treaties and other important historical records.—W. J. H.]

Another important man of that period was a war chief of one of the clans, named Pachgantschihilas, a most renowned



orator. It was he who visited the Moravian Indians for the purpose of requesting their removal from their exposed position on the Tuscarawas to a place of safety among the Wyandots. This was in April, 1781. After delivering an extensive outburst of oratory, recapitulating the most extraordinary events which had happened from time to time for more than three hundred years previous, he concluded in these words:

"I admit that there are good white men, but they bear no proportion to the bad; the bad must be the strongest, for they rule. They do what they please. They enslave those who are not of their colour although created by the same Great Spirit who created them. They would make slaves of us if they could, but as they cannot do it, they kill us! There is no faith to be placed in their words. They are not like the Indians, who are only enemies while at war, and are friends in peace. They will say to an Indian, 'my friend, my brother.' They will take him by the hand, and at the same moment destroy him. And so you (addressing himself to the Christian Indians) will also be treated by them before long. Remember! that this day I have warned you to beware of such friends as these. I know the long knives; they are not to be trusted."

Eleven months after this speech was delivered by this prophetic chief, ninety-six of the same Christian Indians, about sixty of them women and children, were murdered at the place where these very words had been spoken, by the same men he had alluded to, and in the same manner that he had described.

John Heckewelder, the noted missionary, was present on this occasion, and notwithstanding his nearly fifty years of experience among the Indians, expressed his astonishment at this wonderful burst of eloquence as well as at his versatility and retention of memory. Heckewelder mentions other important persons who were remarkable for their oratory, but unfortunately, he was incapable of translating into English or even into German, the grand, musical diction of these poetical people, for lack of proper idioms. In fact, all writers on Indian history have failed to successfully translate into the harsh, rasping English their beautiful expressive forms of eloquence. Longfellow's endeavors to translate the poetical legends of the Chippewas brought forth his story of Hiawatha, which unfortunately, does an injustice to the original and as a portrayal in English is woefully lacking.

And after the failures of the poetical white man, there now appear one of their own number, possessed of a remarkable creative ability for poetical expression and with a keen conception of word forms in both languages. This man is Richard C.

Adams. (Mr. Adams is a lineal descendant of Captain White Eyes from one branch, and Wingenon from the other. Rev. William Adams, the father of Richard C. Adams, was the son of Mut-tee-tut-teese, alias Wilson, who was the son of Pa-mar-ting, who was the son of Pa-kan-kee, who was the son of Win-ge-non. The mother of Rev. William Adams was Nancy Connor, who was the daughter of Elizabeth Connor, who was the daughter of Ak-ke-che-lung-un-a-quā, who was the daughter of Captain White Eyes, alias Wi-co-ca-lind, alias Koquehagechton, a grand son of Tammenend (St. Tammany).

Mr. Adams says: "The reluctance of the Indian to give the world a full view of his religion and faith is, perhaps, the chief reason why he is greatly misunderstood. He holds these things so sacred that he will say but little about them outside of his place of worship, and less to one not of his own blood.

The Delaware Indians have kept no written records, but have from time immemorial trained certain young men as teachers, who are to succeed the older men as they die, and at the annual meetings these young men assist in conducting the ceremonies, and finally take their places as leaders themselves.

I have been collecting data for a number of years. I have talked with many of the old people, who are now dead, and have had some of them review my manuscript. I have attended their meetings, and have taken notes while they were going on, and, try as hard as I may, I feel that I can not do them justice in my effort to translate their orations and songs, for it is almost impossible for me to find words in the English language to convey to you the beautiful thoughts our orators express in their native tongue.

One of our teachers of this faith, after being persuaded to assist me in this work, said: 'Yes, I will help, because I am afraid there are so few of us that our meetings will soon be a thing of the past. Our people are becoming too much like the white men now; interested in making money, so much so, that even brothers and sisters today do not take as much interest in each other as members of different clans did years ago. This is the result of the teaching of the white man, which appeals more to the selfish interest of the individual, and suits many of our young people better. In following the white man's faith you can do as you please until you are ready to die, then, by repenting, can escape all responsibility for your acts, and go to Heaven without any efforts of your own. According to our faith you must follow the dictates of your guardian spirit, or conscience, which is the connecting link with the Great Spirit, and thus improve yourself in each sphere you pass through until you have finally

reached the Happy Hunting Grounds, and have in some manner merited a reward yourself.'

There are now living in the Cherokee Nation about 1,150 Delaware Indians. Perhaps two thirds of them can read and write. About 200 are full bloods, one-half of whom adhere to the old faith, while about one third of the tribe profess the Christian faith; which to me is a most remarkable thing, considering the massacre of the Christian Indians in Gnadenhutten, Pa., and Gnadenhutten, Ohio, and the further persecution of them after that, at the hands of the race who taught them that faith.

At some future time I may attempt to publish the twelve opening orations, and as many of the others as I can obtain."

#### THANKSGIVING DANCE

Traditions of our people as far back as the memories of our tribe are that we always had a Thanksgiving Dance. That many, many generations ago we came from a far-off country in the northwest; came across a land of ice and snow, until we reached the Great Fish River, or Mississippi River, where we found many people living in that valley who fiercely opposed our progress, but, after a long war, we completely overcame them, and proceeded on our journey until we finally settled in that country watered by the Susquehanna and the Delaware Rivers, our territory extending from the mountains to the tide water. Here all the Algoquin Tribes lived near them, and they became powerful and rich, so much so that they forgot to give thanks to the Great Spirit.

About that time there was a great famine or drouth. Following this great earthquakes came, rivers went dry, streams and springs started up in places where water had scarcely been seen before. Mountains came and disappeared and great fear prevailed among the people.

About this time there came to the head chief, or sachem, of the Delawares a little boy, who told the chief that his people had treated him very badly; that they would make him do more work than he was able to do and would give him but little to eat; that he had felt very badly about the way he was treated, but had put up with it. Finally, one day his people told him to go out and gather some wild sweet potatoes, which were considered a great delicacy. He went, and, to show that he was industrious, and thinking to get a little praise, or if not that, at least, to escape blame by bringing home a bountiful supply, he worked hard and got all he could carry.

He reached home as early as possible, and his people put the potatoes on to cook in a large kettle at noon. They cooked them until the evening star went down, but before this time they made

the little boy go to bed without any supper. After he had been in bed some time they began to eat the potatoes and other food. They called the boy, and he answered, and jumped quickly from the bed, thinking he was invited to take part in the feast. He was only abused, however, called a glutton and told to go away. So, heart-broken and in despair, he left the house and wandered aimlessly until he was utterly exhausted. He then went to sleep. Before this he was moaning to himself over his unfortunate lot. He cried out to the Great Spirit to give him relief. He began his supplication with O-oo and heard twelve voices with the same sound.

When he went to sleep there came to him a man with his face painted red, and as he emerged from the darkness only half of his face showed. This man talked to him and told of the great things there was in the world beyond; that his people were wicked, not only his own family but all his tribe; that they had forgotten the Great Spirit, which was the reason why the earthquakes and other trouble had been visited upon them and that more would follow, if they did not repent. The boy asked why he heard twelve voices answer his prayer, and the spirit to whom he was talking replied that he would have to pass through twelve worlds or spheres before he could get to the home of the Great Spirit; that in each sphere there was a Manitou ruling, and that no prayer could reach the Great Spirit that did not come through the twelve spheres; that his cry had reached the first, who transmitted it to the second, and he in turn to the third, and so on until the twelfth delivered it to the Great Spirit himself.

He was told to go to the head chief or sachem and tell him that the people should return thanks each autumn to the Great Spirit, and when the people all met he should say that the Great Spirit sent him to talk to them; that he was a medicine man, made so this night; that he had received the gift of the Great Medicine from the Great Spirit himself. He was to tell the people they should never be discouraged when trials and tribulations came to them, and when in that condition, that the Great Spirit took compassion upon mortals, and made them superior and possessed of great influence over their fellow men; that none of the tribe had gone through as great trials as he had.

The chief or sachem called the people together, and renewed the Thanksgiving Dance of the Delawares. The little boy told what he had seen. He told them that they were to prepare a long, large house, and inside this house were to be twelve posts, each with a face carved on it, half the face to be painted red and the other half black. There should also be a center post with four faces carved on it. These posts were to represent the twelve Manitous who guarded the twelve spheres through which the



people should pass to reach the Happy Hunting Ground. The center post represented the Great Spirit, who saw and knew all things.

Every year after that they were to return thanks to the Great Spirit in the time of the autumn full moon, when nature had painted the forest in brilliant hues and the harvest was over. The dance was to last twelve days, which was the time it would take the twelve Mantous to convey their thanks and prayers to the Great Spirit.

All the people are to enter at the east and retire the same way. When they come in they are to pass to the right of the fire and each clan takes its place, sitting on the ground (skins or robes are thrown down for them to sit on) next to the wall.

The Turtle clan on the south, the Turkey on the west, and the Wolf on the north, and, in no case, shall any one pass between the center post and the east door, but must go around the center post to go to the north side of the dance house. The medicine man shall lead the dance. A tortoise shell, dried and polished, and containing several pebbles, is to be placed in the southeast corner, near the door, in front of the first person, known as the orator. If he has anything to say, he will take the shell and rattle it, and an answer shall come from the south of the dance house from the singers who hit on a dry deer hide. Then the parties who had the tortoise shell make a talk to the people, and thank the Great Spirit for their blessings, and then proceed to dance, going to the right and around the fire, followed by all who wished to dance, and, finally, coming to the center post, stop there. All the people shall shake hands with him, and return to their seats. Then the shell should be passed to the next person, who shall either pass it on or rattle it, as he chooses. They shall have a doorkeeper and a leader, and twelve oshkosh to sweep around with turkey wings, make fires, and serve as messengers. The ashes should always be taken out of the west door. In front of the east door, outside, should be a high pole, on which venison should hang. The oshkosh shall distribute food among the people. The officers and oshkosh are to be paid in wampum for their services. In no case shall they allow a dog to enter the dance house, and no one should laugh inside or in any way be rude. The orators repeat traditions, but each party is allowed to speak and tell his dream, or give advice. Every person has a guardian spirit. Sometimes representations of it come in the form of some bird, animal, or anything; at times we see it in dreams, and at other times by impression; and it tells us what to do or what will happen, etc. The guardian spirit is sent from the Great Spirit. It is the inward voice.

The last thing, when the dance is over, all the people are to



go out and stand in a line east and west, with their faces south, and bow down and thank the Great Spirit, and then go home.

Some of the Delaware Indians still keep up this dance, but the dance house is not so large as it used to be, and the attendance now is not more than one hundred. Any Indian of any tribe can participate in the dance.

At the dance all who take part repeat what the leader says, both the song and the exhortation. The leader often repeats the story of the little boy, comparing our trials to that of the little boy who had met with disappointments, but telling that after a while the Great Spirit sent him gifts, by which he was enabled to overcome these disappointments, or be strong enough to bear them.

Sometimes in their dreams or visions they see men, sometimes birds or animals, and in telling they do not say they had a dream, but say: "There came to me this, etc."

These dreams and impressions are sometimes used as illustrations by the orator before repeating the orations that have been handed down from memory. There are quite a number of these orations. On the following are some expressed as nearly as can well be translated.

The historical or opening oration gives one a fair idea of what their faith is. Each night the orations are different, and each night several dances take place; and preceding the dance will be given an oration of instructions, an oration of thanks, an oration of praise and encouragement, or an address in which the speaker gives his impressions, and speaks generally for the good of the assembly.

Before the dance closes each night hominy is passed around, and all partake of it and say: "For this we are thankful."

Fire is made with the use of fire sticks by friction, which they call pure fire. Smoking is permissible in the dance house, but the smoker must use the fire that is burning the center, and made by the oshkosh, which is called pure fire. No matches are allowed to be used.

When the Manitou appeared to the little boy his face was painted red, but as he emerged from utter darkness only one-half of his face showed, and he was singing—

Ah nah adee looc—hol la na pa  
Nah an dee loo, hol la na pe  
Wan nee la na pa wee ta Wa na la na—  
—pe wee ta. Kat tunah Ka lum muck a  
—Kat tum ah Ka lum muck a  
U het mah no la loma coop u het mah ho—  
—la lōm a coop Wan e ka Sha lum oh  
—kung Wan e ka Sha lum oh kung.

The above translated in English means:

“These Delawares are my own people, and here is where I bring them in their days of tribulation that they make supplications to my Maker, the Creator.”

#### SONG OF THANKSGIVING DANCE

A hu mah too mah Kan nee na op  
A hu mah too mah Kan nee na op  
Yuh pa mee ton uk nun nee  
Yuh pa mee ton uk nun nee  
A lung goo mung wa nee la na pa  
A lung goo mung wa nee la na pa.

There are many songs they sing at this dance, and the following is the English translation of the words as given above: (This song refers to the Milky Way, which is supposed to be the road to the Happy Hunting Ground)

“There’s a highway over there,  
Theres a highway over there,  
Flowing fast towards us,  
Flowing fast towards us,  
Calling to the Delawares,  
Calling to the Delawares.”

#### HISTORICAL OR OPENING ORATION OF THE THANKSGIVING DANCE OF THE DELAWARES

Long before our great grandfathers  
Heard the story I now tell you.  
We were once a nation great,  
Who from out the west of north came  
Through a land of ice and snow.  
Came unto the great fish river,  
Where fierce warriors there did meet us  
And quite vainly did oppose us,  
In the course we did pursue.  
When at last we settled firmly,  
In a country rich with game,  
And began to grow and prosper,  
We forgot then to be grateful  
For the blessings that came to us.  
Then there was a little boy,  
Who with sorrow deep was burdened;  
For his father and his mother  
From this life had both departed.

He with strangers was then living,  
Who abused him without mercy;  
He was forced to many hardships,  
And with hunger did he suffer.  
But the Manitou who rules us  
With compassion looked upon him,  
And at night he came unto him,  
For he heard his cry of sorrow.  
Thus the Manitou spoke to him,  
To the chieftain of the nation,  
Do proceed when comes the morning;  
Say to him that I have called you  
For my people, the Lenape;  
And unless they hearken to me,  
Mighty earthquakes will I send them—  
Then will follow other troubles  
Fast to make them feel their weakness.

Say to them to build a long house,  
Lengthwise from the east to westward,  
And when the moon is bright in autumn,  
All the clans shall here assemble.  
From the east door they shall enter,  
To the right must they pass forward,  
'Round the fire that's in the center  
'Till the clans all take their places.  
There shall be twelve oshkosh ready,  
Six of men and six of women,  
Who shall keep the fires burning  
And the dust sweep from the dance ground.  
They shall be paid well in wampum  
For their service to the people.

As the oshkosh makes the fire,  
With the fire sticks in his hand,  
By the constant, tireless rubbing,  
'Till the burning embers come,  
So must we have so much friction  
And must suffer so much pain,  
That our spirits glow more brightly,  
By the test of each ordeal.  
When the clans are well assembled  
On the south shall sit the singers;  
On the north shall sit the speaker,  
And a tortoise shell with pebbles

Shall be placed before the speaker.  
He who feels it in his duty  
To address his fellow creatures  
And give thanks to the Great Spirit  
May attract them with the rattle,  
As from left to right it passes.

And when all are well assembled  
They should send their thanks with pleasure  
To the greatest of the spirits,  
By the Manitou who greets him;  
For twelve Manitous are ruling,  
One in each sphere you must pass through  
Ere you reach the great hereafter,  
Where abides the Great, Great Spirit.

On the wall of the long dance house  
Shall twelve faces there be carven,  
And the post that's in the center  
Carve four faces there upon it;  
This reminds you as you see them  
That e'en Manitous look to him,  
But the Spirit who is greater  
Watches each and all together,  
So to him you must be thankful  
For each blessing you're receiving;  
And to him, when you're in trouble,  
Send a cry of tribulation,  
For, the best of all the greetings,  
Said he this, "they are my people."  
But if we will but remember  
The Great Spirit hears our cry,  
As with right hand thus extended,  
Twelve times call we forth Oh-o-o;  
And no other message send Him,  
Save a cry of sore distress.  
Who would dare presume to mention  
To his maker what is needed?  
What to you would be most pleasing,  
May your brother greatly grieve.  
Thus in singing, dance and feasting,  
For twelve days and nights assembled,  
Show him you are glad and happy,  
That you thus have been remembered,  
And are promised greater blessings  
In the lives that come hereafter;

'Till at last you've reached the station  
Where the Great Spirit abideth  
And you'll hear the best of greetings,  
"Welcome here, you are my people."

You must always help each other  
And respect the older people;  
You must always teach your children  
To be grateful to their Maker,  
And to try always to please Him  
Daily by their thoughts and actions;  
That at last when they have passed through  
All the lives that are before them,  
They will fear not then to meet Him,  
And will know that he will greet them  
With the best of all the greetings,  
"Welcome here, you are my people."

Why should we have been created  
If our existence here is ended?  
Why have we ambition here, then,  
If no progress is beyond this?  
Who is here contended fully,  
Be his station high or low?  
This to you should be convincing  
There is much we have to gather  
In the life we now are living,  
And much more to be accomplished  
In the lives that come hereafter,  
E'er we pass the last divide,  
And shall hear the best of greetings,  
"Welcome here, you are my people."

There's no person who's so humble,  
There's no person who's so low,  
But who yet my freely enter  
In that chamber where now dwells,  
Those who speak to the Great Spirit;  
But he long may go astray,  
And in darkness may he wander  
'Til at last he finds the way there.  
Thus we are now here assembled  
In obedience to the call,  
While I now repeat the teachings  
You have often heard before,



How to hear the best of greetings,  
"Welcome here, you are my people."

On the twelfth day of the meeting,  
Just before you do disband,  
All shall march in single file  
To the eastward from the door,  
And when all are well outside  
To the south must you look forth,  
And while standing thus in line  
Twelve times then with reverence bow  
To acknowledge our dependence,  
On the Spirit who is greatest,  
Who, we're promised, yet will greet us  
With the best of all the greetings,  
"Welcome here, you are my people."

You should never shirk a danger,  
You should never shun a duty;  
But should always move with caution  
And defend yourselves with vigor.  
Your Creator hates a coward;  
Your Creator hates a liar,  
And he does not love a boaster  
Or a person seeking quarrels.  
If you follow well these teachings  
All the nation will respect you,  
And when you've passed the twelve divisions  
That the future has before you,  
And have reached the final station,  
Where the past and where the future  
Have been blended all together,  
And where mystery can not baffle  
Those who hear the best of greetings  
From the greatest of the spirits,  
"Welcome here, you are my people."

There you'll move with perfect freedom,  
Space and time no more a barrier,  
And the distant starry highway  
You will know and travel often,  
Helping weaker kindred spirits.  
To the limit of the journey  
'Till they reach the height of knowledge,  
'Till they hear the best of greetings

By the greatest of the spirits,  
"Welcome here, you are my people."

I have traveled o'er the country that once was our domain,  
Saw the rivers and the mountains, the broad and fertile plain,  
Where the Indian chased the buffalo, the antelope and deer,  
When the smoke from Indian wigwams arose from far and near;  
Saw the lovely Delaware, where our council fire would burn,  
And all the tribes and warriors would gather there to learn  
The wise teachings of our chieftains and their traditions old,  
And to tell it to their children as to them it had been told.

#### A PROPHECY

Once, many thousand moon ago, to the dancing house there came  
All the tribes and warriors from the forest, hill, and plain;  
And while they were assembled there a young man rose to say,  
The Manitou had shown him in a vision of that day  
From afar a hugh canoe, with pinions spreading wide,  
Coming o'er the waters from across the sunrise side;  
And in that hugh canoe were people strange of dress,  
All were armed as warriors, though they peacefulness professed.  
They told them of their God, "who came and died for men,"  
And they were messengers from Him to save them from their  
sin.

But first, they said, they must have land, and thus a home pre-  
pare,

Then they would teach them truth, and Heaven with them share.  
The young man to the warriors old his vision further told,  
And prophesied that from that day these strangers would grow  
bold;

That each would have a different creed to teach a different tribe,  
And when one told another each would think the other lied.  
The young man for his people lamented loud and long;  
He saw the friendship broken that always had been strong;  
Dissension, war, and trouble, their happiness succeed,  
Tribes rise against each other, their warriors die and bleed.  
At last, their faith all shattered, home, game, and country gone,  
Dejected, broken-hearted, he saw them westward roam.  
The Manitou was sorrowful that they should faithless be,  
"And now where is the Heaven the stranger promised thee?"

#### THE COURSE OF EVENTS

And some of the young warriors did live to see the day,  
When across the sea from sunrise, with pinions flying gay,

Came great canoes with strangers who soon did boldly land,  
 And with a friendly gesture, extended the glad right hand.  
 Forgetful of the warning, they received them all as friends,  
 And made the sacred pledges to share with them their lands.  
 The Indians, true and faithful, their promise did fulfill,  
 And eager sought the teachings of the white man's God and will.  
 The white man gave his promise, they would lead us on to light.  
 And "in Heaven we'll be rewarded" they say, for doing right;  
 For there the Bible teaches "our treasures we should store;"  
 "If our rights are there established, we need for nothing more.  
 And Christians will gladly show us the path the pilgrims trod,  
 That leads unto eternal joy in paradise with God."  
 So we gave close attention to their actions, one by one,  
 And this, as we have found it, is part that they have done.  
 They took with pious gratitude the land that was our own,  
 They killed the buffalo and deer and drove us from our home!  
 Some of our people plead with them, our country to retain,  
 While others did contest our rights with arms, but all in vain.  
 With sorrow, grief, and suffering, we were forced at last to go  
 From the graves of our forefathers to a land we did not know.  
 But this was now guaranteed to us, "as long as water shall run,"  
 Yet on they pushed us, on and on toward the setting sun!  
 "And this will be the last move," they tell us, if we go;  
 "You will hold the country this time as long as grass shall grow.  
 "For the good Great Father's promise is a very sacred pledge,  
 "And to all his children does he give the greatest privilege;"  
 That is, to all children he adopts from every race of man,  
 Except the rightful owners of this broad and bounteous land!  
 They must in meek submission bow unto the hand of might,  
 To them the courts of law are barred, they can make no legal  
     fight!  
 And when the Indian to the white man makes complaint about  
     his land,  
 He is told with solemn gestures, "Seek the Government—not the  
     man.  
 "He will be your good, great father and adopt you as his child.  
 He knows better what you need, and will protect you all the  
     while,"  
 But the Father was forgetful of his foster children's care,  
 So the Indian, thus discouraged, finds relief not anywhere.  
 Will a nation for its actions have to pass the judgment bar,  
 Or will God excuse the people, if the deeds the nation's are?  
 If the Indian seeks the Government, there his grievance to relate.  
 He must first obtain permission from those who rule the State!  
 If his rights are there denied him and an attorney he would seek.  
 He is sternly then reminded that he has no right to speak!

"For under section so and so, which guides your legal move,  
 You see no attorney can appear for you, except if we approve;  
 And if, in our opinion, your claim does not adhere  
 To the interests of the public, then your cause we can not hear."  
 "This is a Christian nation," they oft' with pride maintain,  
 And even on their money their faith they do proclaim.  
 And none can hold an office here in this Christian land,  
 Unless he believes in Heaven and the future state of man.  
 In every town are churches, God's word is everywhere,  
 E'en legislation, good or bad, begins each day with prayer.  
 "This is the home of freedom, where justice rules the land!  
 And all (save Indian people) their rights may here demand!"  
 The foreigner from Europe's shore, or the ignorant African,  
 Has the right to sit in Congress' halls and legislation plan!  
 Turning the treaty records o'er, in the first that comes to view,  
 I see this gracious Government guaranteed these rights to you,  
 And why you're treated as children, or ruled with an iron hand,  
 Nor allowed to be politically free, is more than I understand,  
 Unless it be, "in Heaven you are to find your treasures dear,"  
 And your pious Christian teachers are to take "their treasures"  
 here.

When on the day of judgment, their records there to see,  
 As God turns o'er the pages, who will the braver be?  
 For one is just a savage, his simple faith applies;  
 The other one a white man, very highly civilized.  
 And should they be together long enough to treat,  
 Do you suppose the white man the Indian there would cheat?  
 Or if the chance is given when the judgment's handed down,  
 Would the white man take his Heaven or the Indian's Hunting  
 Ground?

#### HIS PLEA

Why should we be a separate people, the target of every man?  
 We, who owned this country once, should be right in the van.  
 No one would objections raise, and surely Congress can  
 Declare all Indians vested with the rights of every man;  
 And grant us prompt permission to prove our every claim,  
 And pay us the obligations the Government has made in vain.  
 Then to our oppressors will we prove, who deny our right to live,  
 That the Indians will make good citizens, if to them a chance  
 you give.

Let the Indian have some duties, treat him as a worthy man;  
 Give him a voice in the elections, give him title to his land;  
 Give him place of trust and honor, let him feel this yet his home;  
 Let him use his mind and muscle, let his actions be his own;  
 Pay him what is justly due him, let your Government be his,  
 too,

He will battle with each problem just as faithfully as you.  
One who proves himself a warrior, and of danger knows no fear,  
Surely can find ways to master each new problem that draws  
near.

J. Fennimore Cooper was the only early writer who had the moral courage to depict the American Indian in his true character. Novelists write to please white men—to gain their approbation—and they know race prejudice is strong enough that the presentation of the white man as the hero and the Indian as the villain is more acceptable than if they were placed vice versa.

The three foregoing selections by Mr. Adams can not be considered otherwise than as a true vindication of moral Indian character.



OCT 31 1912

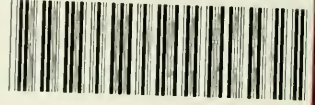








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